Vol. XLV *NOVEMBER, 1911* *No. 5*

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England

W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

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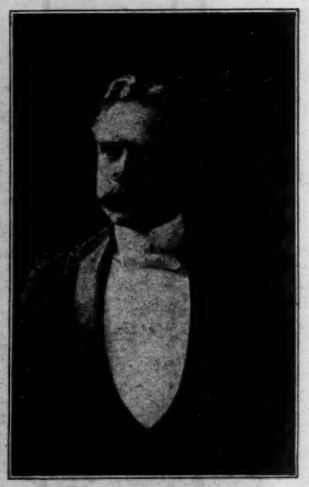

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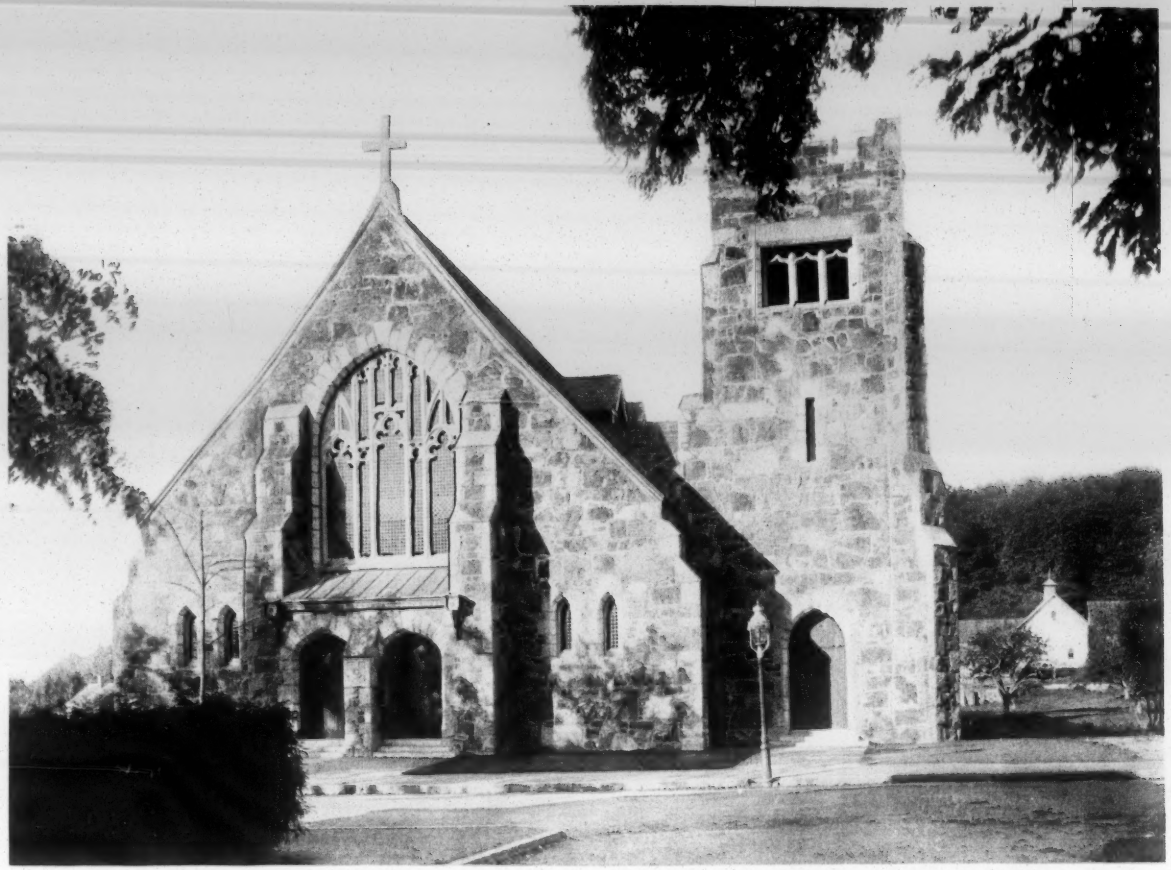

AN APPROPRIATE TYPE OF VILLAGE CHURCH IN THE GOTHIC STYLE

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—NOVEMBER, 1911.—No. 5.

CHARACTER BUILDING IN THE THEOLOGICAL SEMINARY.

APART from ministerial work, a priest's character influences his people for good or ill more than anything else in his life. Therefore the duty of building a strong, well-balanced, priestly character should be set before seminarians, at the beginning of their course, as an essential means of realizing the purpose of their seminary life. Their knowledge of Scripture, theology, Church history, etc., should be as thorough and complete as faithful, steady application can make it; yet allowance is made for incomplete knowledge, if they have attained a respectable average in their classes. But it is simply a criminal breach of trust to promote an untruthful, dishonest, intemperate, or slothful student to the priesthood; and equally criminal to sanction the ordination of one who has not shown conscientious effort and satisfactory progress in the acquisition of the Christian and sacerdotal virtues that constitute priestly character. No necessity of a diocese and no pressure of a bishop can ever justify the faculty of a seminary opening the way to the sanctuary for an unworthy subject. And that student is surely to be deemed unworthy who has not been striving earnestly and successfully, throughout his course, to acquire the habits that characterize an ideal priest of Jesus Christ.

It may be objected that this is making much ado about nothing; for are not the rules, and the supervision of prefects, and the occasional *monita salutis* of superiors, and above all, the Sacraments and other means of grace, amply sufficient to form the character of seminarians in a priestly mold?

All this, I admit, *should* be sufficient, and *is* sufficient in many cases; but the question is not of presumptive sufficiency, but of positive, personal knowledge of the character of each student, to justify voting for his ordination. Merely negative testimony is not enough; for its value depends on the opportunities a superior has of forming an adequate judgment of each individual character; and if those opportunities are confined to the class-room and a few casual interviews, the judgment can be considered neither adequate nor sufficient.

Character-development is a moral and spiritual growth, to which no supervision, or advice, or reading, or individual effort contributes as much as example. Hence the faculty of a seminary has a much more important duty toward students than to teach them the sacred sciences. Individually and collectively, it has to hold before them the priestly life in the concrete, in its workday dress, in prayer, in meditation, in Mass and thanksgiving, in the class-room, at meals, at recreation. Its outgoing and incoming, its punctuality, its unanimity, its earnestness and conscientiousness, its idiosyncrasies and mannerisms, its observance of the lesser moralities, its life, in a word, or rather the life of each individual composing it, is observed and scrutinized with lynx eyes, and this not with any idle purpose of criticism or fault-finding, but to discover features and qualities to adapt and assimilate for the perfection of their own character. For they aspire to perfection, but only in the direction of their natural or acquired dispositions and tendencies; and they are eclectic in their search for those examples that appear to approach most closely to their ideal.

Well-selected lives of apostolic priests, especially of those nearest to our own time, will be very helpful and inspiring models to the junior classes of the seminary. For the others, let the Supreme Model, Jesus Christ, in all its simplicity, majesty, and beauty, be held constantly before them.

For the spiritual director's own guidance, he will find no such help in books or anywhere else as in the careful study of our Divine Lord's own direction and training of the Twelve. Even from a human point of view, there never has been so great a teacher as Jesus of Nazareth. Never has master attached disciples to himself with such strong ties of love.

Never was so great an achievement accomplished in so short a time as the transformation of the Apostles from rude fishermen to masterful teachers of all nations, within the three years of His Public Ministry.

The following are some of the chief features of the Divine Master's training of His Apostles. But they are not intended to take the place of direct, personal study of the subject in the Gospels. This alone will be substantially helpful to the teacher and the pupil.

1. Love. "Cum dilexisset suos, qui erant in mundo, in finem dilexit eos." [1] "Sicut dilexit me Pater, et ego dilexi vos." [2] Proofs of the love of Jesus for His Apostles are scattered all over the Gospels; but it is only in His farewell discourse the night before His Death that He fully opened His Heart to them and revealed the depth and tenderness of that love. Only dead souls could fail to be influenced by it; and the souls of the Apostles were live and sensitive, and with one sad exception they responded to it with a heroism that began with leaving all things, and grew to martyrdom.

Love begets love; and the love begotten in a disciple conditions the only education and training that tells on life. The Apostles' love for Jesus made them docile, eager and quick to learn, willing to renounce error and prejudice, and disposed to translate knowledge into corresponding action. They were taught that love was *the* Commandment of the new order; and the impersonal principle became at once a personal law to each. They were lacking, no doubt, in executive strength, for they were still in the infancy of the spiritual life; but their Teacher ordained their growth to be slow and from within, and in every respect analogous to the development of ordinary human life.

And so it must ever be with those who are called to take up the work of the Divine Master in educating and training men for the planting of the Gospel in the mind and heart of the world. They must love their work, and they must love their pupils,—love them individually, paternally, spiritually. The aloofness, coldness, officialism, imperiousness, of the traditional *don* must have absolutely no place in the relations

[1] John 13:1.
[2] Id. 15:9.

between superiors and pupils in the seminary. The place must be as nearly as possible a veritable *home*.

2. Familiarity. "Vos amici mei estis."[3] "Coepit dicere ad discipulos suos,—'Dico vobis amicis meis: ne terreamini'."[4] "Filius hominis non venit ministrari, sed ministrare."[5] "Semetipsum exinanivit, formam servi accipiens."[6] A firm, healthy, reliable character is never developed under pressure. The will cannot be coerced, although it can be persuaded; but even under persuasion, it must always retain its consciousness of self-determination. External compliance, indeed, may be forced on it, by fear or self-interest or expediency, but such compliance never becomes a habit, and therefore never helps to form character. A student may hear Mass every morning for ten months, and when he goes on vacation for the remaining two, he may never assist at the Holy Sacrifice except on Sundays. Similarly, for six years he may have been making half an hour's meditation every day; while afterward on the mission he may never open a meditation-book. The reason is that the will was never persuaded to these external acts; and the performance of them was sanctioned as necessary, although unpleasant, conditions of final ordination. The end having been secured, the means are cast aside as of no further use.

The familiarity in which Jesus lived with His Apostles took away all semblance of dictation or coercion from His direction and training. They felt at perfect ease in His company, questioned Him freely, even disputed in His presence, and one went so far as to attempt to turn Him from His purpose. Yet side by side with this familiarity, their reverence for His Person grew daily, fed by the revelation of His Sanctity, the manifestations of His Divine Power, and His Infinite Compassion for suffering humanity. There was nothing constrained, nothing artificial, nothing dictatorial, nothing stifling to healthy human life in that thrice-blessed family circle. How truly were verified in it the words of Jesus: "Jugum meum suave est; et onus meum leve."

The modern seminary must have organization and discipline, and in this respect must remain in superficial contrast

[3] John 15:14.
[4] Luke 12:1, 4.
[5] Matt. 20:28.
[6] Phil. 2:7.

with the Apostolic community. But the spirit animating the one and the other may be the same. What is to prevent superiors and professors from going among students during recreation? joining in their games and conversation, feeling and showing interest in their young lives, winning their affection and confidence, putting them at ease, and making them happy, in their company? All suspicion of espionage, as well as thought of possible advantage to be taken of what might be seen or heard, should be excluded, not only by express assurance, but still more by confidence in the superior's sense of honor, his affectionate personal regard, and the large sympathetic allowance he makes for juvenile errors.

Conclusion.

Jesus Christ lives in the Ideal Seminary, and is its life. His intimate society is the first, the highest, and the most essential element of its education.

Jesus Christ reveals Himself in the Seminary as the Only-begotten Son of God, in the study of Sacred Scripture and of Church history. To bring home that revelation to His future apostles is the primary end for which these subjects are taught.

Jesus Christ teaches in the Ideal Seminary, but only what He taught His Apostles directly or through the mission of the Holy Ghost. He sanctions, indeed, all that theology has done for the reverent adaptation of His doctrine to the human intellect; but He insists that the doctrine itself be not perverted from its only purpose of spiritual illumination,—through the intellect, to win the heart, and bring the soul back to the Father.

Finally, Jesus Christ trains those He calls to the priesthood to continue His ministry of salvation, to represent and embody his Spirit before men, and above all to live what they teach; and they may say with St. Paul: "Imitatores mei estote sicut et ego Christi." [7]

With one exception, all this work is done by Jesus Christ through human agents whom He chooses, equips, and delegates for it. Those agents are the superiors and professors of the Seminary,—men whose unique charge is to assist the

[7] I Cor. 4:16.

Divine Master in forming apostles similar in most substantial respects to those whom He had with Him from the beginning and whom He Himself prepared directly to go into the whole world and preach the Gospel to every creature.

I have said but little in the preceding pages of the tremendous responsibilities of those engaged in seminary direction and education. Those responsibilities are so evident from the nature of the work that it seemed to me almost idle to speak of them. Yet one word I must say for its supreme importance: Jesus Christ must be, not only the object, but the end, —formal and explicit—of the sacred sciences. Every lecture and recitation must increase the knowledge and love of Him, make prayer sweeter, zeal more ardent, life more Christlike. A Christless seminary should be as inconceivable as a square circle; but that seminary is fast becoming Christless in which intellect is worshiped and piety despised, in which knowledge about the Bible is rewarded, but life on the principles of the Bible is ignored; in which, in a word, the highest theological attainment leaves the heart corrupt and unclean.

One element of seminary education is entrusted not to men, but to the Holy Ghost. It is the wonderful work of grace in the soul of each seminarian, a work that goes on silently, invisibly, incessantly, subordinating passions, quelling rebellious tendencies, extinguishing all the fiery darts of the most wicked one; and all this to form Christ in the young levite, so that he may be able to say truly when incorporated in the Eternal Priesthood of Jesus Christ: "Vivo autem, jam non ego: vivit vero in me Christus." [8]

I neither expect nor desire that any sudden radical change should be attempted in existing seminaries, in consequence of the demands I make for the Ideal Seminary of the future. Nothing long-lived grows fitfully or quickly. The most lasting and efficient educational systems have developed by imperceptible stages from small beginnings. They were not pulled down whenever repairs or additions became necessary. So also the well-established seminary need make no change in its curriculum, its discipline, its class-work, its chapel exercises,—its individuality. What *may* be needed is a more

[8] Gal. 2:20.

pointed direction and concentration of its various agencies and activities toward Jesus Christ, more formal, explicit, practical faith in Him, not only as the Head, the Teacher, the Model of every member, but also the Life of his life. Where superiors and professors will bind themselves unanimously to teach this in the chapel and the class-room, and enforce it by their example, and carry it out consistently, each in his own department,—there, a renewal of all things in Christ will begin to manifest itself. With the new spirit infused into them, the various duties of the day, dreary and vexatious before, will appear in a new light. Their meaning, correlation, harmony, unity, will be realized. The vision of the soul will be enlarged, the economy of Redemption will become clearer; and the truth will take firm grip of the heart, that only by Christ-like men are men to be made Christlike.

BERNARD FEENEY.

The St. Paul Seminary, St. Paul, Minn.

CATHOLIC CHURCH ARCHITECTURE IN AMERICA.

THE VILLAGE CHURCH—THE SUBURBAN CHURCH—THE CITY CHURCH.

ALTHOUGH it is virtually a matter of faith with many of us that Art still derives its high estate from the inspiration of the Church, this is not so, particularly here in America, where its best activities are concerned with the expression of such institutions as the home, the college, the municipality. The standards of ecclesiastical art, indeed, have been for years the object of vivacious criticism. Much of this, though in the main sympathetic—perhaps because it was sympathetic—has been harsh criticism. It has not been unjust, but it has seemed ungracious. It is idle, however, to write soft subjective nothings on a matter about which competent opinion has so clearly exposed the measure of our disadvantage. Something may be gained, however, by a straightforward discussion of the principles by which our art may actually be made better. As the primary and fundamental art is architecture, that shall be our topic.

The principle that architecture is an art and not merely a mathematical science is too obvious to need emphasis, and yet, to regain our artistic prestige, it is this that we need to remember. Architectural, like literary, art has its canons of taste. They may be more vague to the average perception, but they exist as definitely and are entitled to precisely the same consideration. Nevertheless, the most untrained opinion is impatient at the suggestion of authority in matters of architecture. Many of us who would be timid about a literary judgment will not hesitate to pronounce instant verdict on the design of a cathedral. "I don't know much about architecture, but I know what I like", is familiar hearing. Sometimes modesty speaks in this; usually it is anarchy!

There is instruction in the experience of a professor of architecture who recently judged the competitive designs for a Protestant church in a city well known as a musical centre. The successful drawing, which had been selected with great care, illustrated an unusually distinguished stone design in the Gothic style, graceful and reticent, the roof lines delicately terminating in a slender *flèche*, after the French manner. When the decision was proclaimed to the committee, it was ill received. "I don't perceive the superiority", said one. "Do you mean to tell us," said another, "that this is the best design submitted, this which has no tower, when some of the others have actually two?" And there was much murmuring. "Gentlemen," said the professor, "two towers are not, of necessity, an artistic merit,—they must first be good towers. Those you indicate, are, on the contrary, bad. Sainte Chapelle, the purest Gothic building in existence, is proof enough that even one may be superfluous." They were still unconvinced. "You need not accept my verdict," continued the professor. "It lies with you finally to decide whether you shall spend $250,000 for an illiterate piece of architecture which can appeal only to untrained taste. Cultivated opinion will condemn it. Are you so indifferent to such opinion? You have a Symphony Orchestra here which is held in high respect by musical critics throughout the country. The majority of your citizens may not attend its concerts. But is there one of you who would wish it away? Is not every one of you prouder of your city because of it? Now, the same

A TOWN CHURCH IN THE GOTHIC STYLE

SHOWING DISTINGUISHED LINES AND EXPRESSING A PLAN IN WHIC
COLUMNS ARE PLACED CLOSE TO THE OUTER WALLS

high quality which gives distinction to your musical organization is present in the design I recommend to you. Execute it and you will soon be made conscious that you have a scholarly work of ecclesiastical art in your midst." The principle of authority was perceived, and the design was adopted unanimously.

It is clear from this that, if we are to challenge critical approval of our buildings, we must, instead of interposing merely average taste in the shaping of them, have intellectual standards of architecture. Inferior architecture, moreover, is extravagance. We spend from thirty thousand dollars to six times the sum to provide, for a congregation of a thousand people, the physical requirements of divine worship, when less than ten thousand dollars will secure a habitable covering. Wherefore the generosity? Not for increase of utility, but for securing, as far as our means will admit, a house worthy of its sacred destination. We wish it to be beautiful and dignified, in other words artistic. Every cent that is expended beyond ten thousand dollars, then, is expended for art and for nothing else. If the issue be not art, if the intention be frustrated by ignorant hands, who shall account for the economic waste?

To have art, we must have artists, and by "artists" (for there is no word more constantly misapplied), I mean men of unquestioned skill and authority. We must seek the sources of true art-production instead of complacently accepting what the highly organized commerce of to-day offers at our doors. For art is not to be had merely by paying for it! To select an architect as one would select a hardware dealer, assuming that one is as good as another, is being simply unintelligent at the critical moment. Neither is it of necessity wise to employ him to design a church because he has already designed forty. In the present state of our art it may be quite as safely assumed that he has furnished forty reasons why he should not be entrusted with another. The real test of an architect's ability lies in the judgment of his own profession. If he has gained no eminence there, it is because he has earned none. The belief obtains that the service of those who are thus particularly skilled is expensive service. This ought to be well founded, but it is not, as the good architect and the

bad fare equally. This leads us to the important question of architecture and economics.

Those of us who are convinced of our artistic inferiority are apt to plead that it is forced upon us by the comparative poverty of the Church. It is true the Church is not wealthy, nor, for its full beneficence, would we wish it so. But art may glorify poverty as well as riches. To say that the progress of Christian architecture is hindered by our lack of means is to maintain that there is an essential relation between the value of a work of art and the cost of the material of which it is composed. The most striking instance I have ever known to the contrary is that of the silver statue of the famous actress at the Chicago Fair, whose value was represented to be $30,000. As a work of art, it was critically condemned as possessing no value whatever. It was in effect, therefore, a mere mass of precious metal debased by incompetent hands. In the deft hands of Mr. St. Gaudens, however, a cartload of New Jersey mud was always a rich investment. This is the alchemy of art. Correspondingly, cut granites and polished marbles often serve only to emphasize the inherent ugliness of bad design. Some of our most costly public buildings are critically the most condemned. In one of our leading eastern cities there is a modest little building set almost in the shadow of a grandiose structure representing the expenditure of millions. By the discerning all over the country, one is deemed artistically priceless, the other is execrated. It is the abuse of the economic condition which causes the mischief. We are ashamed of our poverty. Instead of realizing the truth that a simple brick parish church may be made, in point of architectural quality, better than a cathedral, we supinely accept our financial limitations as a humiliating and hopeless obstacle. Instead of building modestly when the parish purse is light, we perversely reach out for pompous types of architecture which we cannot afford to vitalize. And thus we have thousands of examples of doubtful subterfuges of construction, of impoverished organisms.

Are we not, all of us, familiar with the Gothic church with the copper clerestory and the wooden pinnacles, in the interior of which the plaster enters into the design not merely as a wall covering but as a structural material which, springing jauntily

from engaged columns, soars into elaborate vaulting, after the manner of old European cathedrals? Yet, of all styles of architecture, the Gothic can least afford to be without structural integrity. And the pity of it is that the expenditure represented in this sort of thing, had it been controlled by good taste, might have resulted in so many examples of good, instead of bad, architecture. To be really artistic, our churches need be neither costly nor elaborate. They should be, on the contrary, more simple, if only they be more thoughtful also. If we are to have good art, the lesson we must learn from our modest means is to make our churches modest too.

But let us deal with some of our typical problems in the concrete. By discussing, in their order, the building of the village church, the town or suburban church, and the city church, we shall develop the chief principles that should govern their design.

The Village Church.

As a nation we have relatively few villages. We are a gregarious people. Our lesser communities are generally merely big towns in the making. Their life and habit of mind are of the town, for the trolley-car is universal and the morning paper, and it is a far corner, indeed, where some subtle influence does not penetrate of the New York of yesterday afternoon. For all this, there are many happy communities, by no means remote from cities, which, in the independence of their being and the simplicity of their habit, furnish good reason for some words on the village church. In considering this type, only the principles of taste need be discussed.

The best ideal of the village church is derived from our memory of the charming little rustic churches of France and England. And it would assuredly be difficult to imagine a rarer comity between architecture and untrained nature than that exemplified in the little ivy-clad Gothic churches of some of the English counties. Art could not be less sophisticated. So simple and unconscious are they, so completely are they shorn of the mere *ornamenta* of Gothic that, were it not for their modest mullioned windows, they could scarcely be classified. Indeed, their charm may almost be said to consist in their independence of mere "style"—in the universal appeal,

rather, of their repose and simplicity and their perfect sympathy with their environment. And it is an architectural axiom that the building shall be appropriate not merely to its purpose but to its surroundings. A structure which may be admirable in the city may not be at all admirable in the country. Why is this? In the city, by reason of its life, the physical conditions are formal and conventional. Nature is pushed outside the big boundaries. It cannot dictate the aspect of things. When there is need that it be engaged, it too must be formalized. There the trees appear in flanking geometrical lines up the boulevards; the shrubs are pruned and persuaded to mathematical precision, and the grass in the public places is squared, circled, crescented and octagonized into subordination. Here Art, not nature, is in control. In the village, however, Nature is at the doors. Art then becomes the servant, for architecture can furnish forth nothing so beautiful as a rolling greensward and a group of noble trees.

The village church, then, must be picturesque: it owes that to its environment. (Who does not know of instances of the selfishness which builds with no thought of what is due to the locality, to the serious injury of a beautiful neighborhood and the outrage of local patriotism?) It should be built, if possible, from materials of the locality. If field stone is to be had, nothing could be better. The ivy will cling to it, and surely there is lovely symbolism in such contact. But even wood may serve, and serve admirably, if it be cased with the shingle,—for the clapboard is an abomination. Shingled walls with gables of half-timber and cement may be made an attractive combination of materials. The nature of the structure should be primitively simple. There should be no aping of the forms of ambitious architecture. Such effort is most inartistic and the effect invariably distressing. In the design of the village church nothing could be in worse taste than the introduction of the meaningless pointed vaultings of lath and gaudily-tinted plaster. How much finer is the sentiment of that roof whose honest beams reveal their sturdy purpose! It is a sentiment of which there is regrettably little in our minor Catholic buildings. Indeed, we are apt to associate the naive type of village church with Protestantism,—why, I

A TOWN CHURCH IN THE ENGLISH GOTHIC STYLE

EXPRESSING THE BASILICAN TYPE. NOTE THE PLACING OF THE TOWER OVER THE SANCTUARY

have never been able to understand, for France and Ireland have thousands of such. And that we have few, and the Protestants many, is no matter for boasting.

The Town or Suburban Church.

We come now to what may be considered our most typical architectural problem,—how to build fittingly for a congregation of a thousand people. Obviously, we must confine ourselves in its discussion to general principles, since the problem is susceptible of many solutions, depending on the immediate conditions of site, environment, climate, and natural resource.

The first consideration is the plan. The plan of our parish churches is usually of the basilican type—that is, a longitudinal division into nave and side aisles by means of two rows of columns which occasionally support a clerestory. There is considerable difference of opinion as to the actual adaptability of such an organism to our American conditions. What are those conditions? Our congregations assemble to the full capacity of the church at given times. The people are assigned to fixed pews. Mass is celebrated at the central altar and a sermon is preached from a point proximate to it. There are here two principles which call for recognition,—the optical and the aural. Now, if these, and these only, are the principles to take account of in the shaping of the church—that all should see and all should hear—then many traditions may be thrown overboard. What is the logic, then, of these principles? All obstructions in the shape of columns and piers are gratuitous inflictions. The sloping floor is vindicated and, with it, the "chunky" auditorium with its theatrical curving seats. An architect once boasted to me of such a solution of the church problem and was not in the least disturbed when it was pointed out to him how much it resembled an opera-house. For he had introduced sloping horsehoe galleries that the congregation might be fully *en rapport* with the preacher. Optically and acoustically this was commendable, but the inclination given to the bodies of the kneeling worshipers who occupied the sides of the galleries must have caused them to question whether, after all, there was not some principle which he had failed to take account of. And, of course, there was,—the point of view was baldly non-Catholic.

The Real Presence of God at the altar had been forgotten. This is the fundamental principle in its demand on the architecture. The lines of the interior must contrive to secure a befitting aspect of solemnity, an atmosphere stimulating to religious emotion. The idea of the temple should prevail over every other. These several principles may, however, be reconciled. Indeed, they are not unsatisfactorily reconciled even in the basilican type. If the seating is properly contrived, there is no reason why the presence of the columns should be considered as a serious optical disadvantage. I realize that they are often held to be so, as we frequently see them built so thin as to give the entire construction a flimsy and unstable appearance. This is merely to beg a question which presents no great difficulty. A modification of the basilica offers a solution by which the impressive perspective of the traditional church may be retained and the congregation fully embraced within the lines of support. This consists simply in placing the two rows of columns within five feet or so of the outer walls, the side aisles then being used solely for passage. Without transepts, however, such a scheme as this is adaptable only for a seating capacity of not more than 800. For, when the width of the sitting area between the rows of columns is not definitely restricted, the distance between the side and centre aisle makes for pews of such length that two difficulties result. First, a zone is created in each bank of pews to which the contribution box cannot penetrate, and secondly, the assembling of the congregation in their seats is attended by considerable confusion. Unless five aisles, then, are provided (which, economically, is out of the question) the effective width of the sitting area, including centre aisle, is at the utmost 45 feet, allowing even as many as seven sittings in a given pew. To accommodate more than 800 on such a system would mean a church immoderately long so that people in the rear would be at a great disadvantage. The idea of the transept occurs. Now transepts, of historic type, are expensive architectural features, especially when considered relatively with the limited number of effective sittings they permit. Here, however, they apply admirably. By making them comparatively shallow so that they accommodate each only a single bank of pews, from which every seat easily

commands a view of the altar, the direct communication with a single aisle makes for the utmost economy. There is no need, moreover, for expressing these transepts externally with loftiness and proportionate expense. They may be carried up to the height of the aisle roof only, or terminated by gables whose bases are related to that level.

A few words should be said concerning the sanctuary. This is generally given too slight an emphasis on the plan, being often little more than a large recess. A deep chancel contributes so sensibly, so definitely to the devotional effect of the church that it is impossible to contrive any appreciable measure of such effect without it. In this interest, the Holy Father's edict on the subject of Church music is most fortunate. Already its effect is to be noted in the more dignified sanctuaries of some of our recent churches, and their provision for choirs. Besides being marked by greater depth, the chancel, as to its floor, is being given more elevation.

In the growing regard for rubrical tradition, there is a noticeable feeling for the proper placing of the Baptistery. The baptismal font was treated, but recently, merely as a necessary piece of church furniture, and placed where there happened to be room for it. It is gradually, however, coming into its sacramental importance in the plan of the church. Rubrically, the baptistery belongs on the Gospel side, near the entrance, to symbolize the beginning of the Christian life. It should, if possible, be a distinct apartment which can be artificially heated. Where baptisms are administered only at such times as the church itself is heated, a grille or open screen may serve to enclose it.

So much for the principles of the plan. We turn now to its artistic expression. A given plan is susceptible of being expressed exteriorly by at least as many different aspects as there are styles of architecture. Of course to anyone who thinks a little about the matter it is anomalous, to the last degree, that we should have to deal with "styles of architecture" at all. To appreciate what a style of architecture ought to mean we have only to remember that such a system as Gothic was the growth of centuries. Generation after generation was born and passed away and men still looked out on a Gothic world. Not only was the church in which they wor-

shipped a Gothic church, but their dwellings were Gothic and their townhalls and their markets. Gothic was as familiar as the oaks which grew in the fields. Children absorbed the spirit of it with their alphabet. To Gothic designers, their style was at once a living language and an inherited vernacular. Without a mass of tradition in living language, the Cathedral of Amiens, for instance, could never have existed, for no single intelligence could have conceived it. Such was the evolution of every historic style, and as such it expressed the genius of the civilization in which it developed.

What, then, is meant here in America by the jumble and conflict of styles which are not of us? Have we no language of our own? We seldom ask ourselves the question. Even architects have grown so familiar with the conditions as to lose sight of the anomaly and deal with styles with the caprice of milliners. It all means that, since the invention of steam and electricity, our horizon has been swiftly widening until now, at breakfast of a morning, we know and are interested in what all the world did yesterday. National and racial identities are growing more and more indefinite. There is a constant mingling of peoples. Europe and America are a network of railways and the airships are already in the sky. It means, moreover, that the photographic camera has placed at every architect's elbow the pictorial record of all the artistic and inartistic periods from Assyria to Oklahoma. So it is that the art of the time is intensely self-conscious and, of necessity, eclectic. Our architecture for years to come must continue to be reminiscent. Each style will make its own peculiar appeal, for we must remember we have to deal with a variety of racial temperaments. No one architectural system, however intellectually satisfying, may hope to reconcile such variances, nor will a national style of architecture develop in this country until we are one coherent race,—probably not even then. Meantime social types and architectural types are in the crucible together.

In these conditions how may we make intelligent selection? For the Catholic parish church in America some few historic styles possess unusual adaptability to the materials which we can afford to use. We commonly build in brick, to which two of the most admirable styles of Christian architecture

AN EXAMPLE OF THE ITALIAN BYZANTINE STYLE

ILLUSTRATING THE CHARACTERISTIC PLACINC OF THE TOWER

graciously lend themselves. I refer to the Gothic and the Italian Byzantine. I do not mean to imply that the Gothic church in stone is not nobler, much less that a given Gothic design may be reasonably rendered in either material. I mean that, by skilful design, the simpler charms of the style may be caught and held in the brick wall as well as in the stone. There is considerable misunderstanding of the Gothic in this connexion, many believing it to be necessarily an expensive style of architecture. This is a mistake which comes of thinking of Gothic as depending for its interest on pinnacles and crockets and elaborate traceries and generally exuberant form. As a matter of fact, it is the most flexible of styles, lending itself to most modest expressions. England abounds with excellent precedents in this kind. And in northern Italy there are remains of a Gothic brick architecture which is full of admirable suggestion for our work here in America. As to the claim which the Gothic style, in the abstract, makes on our consideration, it need only be said that no other system of architecture ever approached it in the felicity with which, in its full development, it interpreted the genius of the Catholic religion. Since this is true, it is a tradition which ought to be jealously fostered and continued.

The Italian Byzantine defines a style which is singularly adaptable to the conditions of the American parish. Classic in spirit, it retains much of the stateliness and dignity of the ancient Greek architecture, whilst it escapes its pagan baldness of sentiment. Indeed it is essentially a style of color and rich symbolism, as the interior of Monreale Cathedral in Sicily and the churches of Ravenna testify. Its round arch admits of spanning larger spaces than the pointed arch of the Gothic, and by virtue of this alone appeals to the favor of many who are temperamentally opposed to the medieval type. In this connexion it is interesting to note that the old Celtic ornament, so highly praised by authorities, may be readily carried into harmonious association with the Byzantine. Bearing upon the practical adaptability of the style to our uses, it may be added that its employment may be reconciled with severe economy.

Although these two styles, the Gothic and the Italian Byzantine, have superficially very different characteristics,

such features as the clerestory and the tower enter, with both, into the design of the church. A few words may be said of these familiar features. Whether in one style or another, the clerestory must be of masonry. Constructed of anything else it becomes a flimsy and meaningless pomposity. There is no feature of our architecture so severely and so properly criticized as this. We should highly resolve to leave the clerestory utterly out of our building if we grudge the money to make it what it ought to be. And it is not artistically indispensable, after all. There are extant, in both styles, admirable churches without an inch of clerestory. In the larger type of building we have been discussing, however, either a tower or a clerestory will generally be found necessary to give the structure its churchly individuality. The degree in which the tower may contribute to the impressive effect of the church depends much upon its placing. Commonly, in the Gothic building, it is made to develop out of one side of the façade, this, unless it is carefully and skilfully managed, results in an uneasy sky-line. The Italian method by which the tower is set back toward the chancel is better, as, by this means, perfect symmetry is imparted to the façade and a more interesting perspective to the building. To adapt this arrangement to the Gothic calls for ingenious modification however, without which the effect might be seriously prejudiced. A very effective expedient is the placing of the tower directly over the chancel, for which, by the by, there is ancient Gothic precedent. Although the proportions of the average chancel, when resolved into the square plan, make for a tower so placed a more than commonly big diameter, this is offset economically by the fact that, for effective height, it needs comparatively little beyond the normal elevation of the Sanctuary walls themselves.

THE CITY CHURCH.

Conditions in our large American cities are developing an architectural problem which calls for independent solution,—the church in the congested district. The city parish instinctively reaches out for the corner lot, but the corner lot in such a situation is apt to carry a shrewd price. It is thus often compelled to build in the block. The planning of the

church in these circumstances, so as to secure good lighting, would be a comparatively simple matter were we dealing with a single auditorium. In this case, the aisle walls might be quite solid and placed even on the party line, provided only the clerestory were properly designed for the admission of light. But the problem becomes complicated by a need peculiar to our American cities, the lower or basement church. In the interest of this, the floor of the upper auditorium must be elevated considerably above the street level and, occasionally, areas provided on the sides. The aspect of this basement church, with its clutter of columns, is generally utilitarian to the last degree, as if the architect had despaired of getting any dignity into it and had relinquished the attempt. With our modern methods of construction there is no reason why positive architectural distinction may not be given to this portion of the building. By the use of the steel beam no more supports are needed than exist upstairs. And if the terra-cotta tile vault be substituted for the steel beam, we have the increased advantage of a ceiling quite free of the horizontal line.

It is not improbable that the conditions in New York and some others of our very congested cities may eventually lead to such a plan for the city church as will remove it from the line of the street in the interest of the comprehensive development of the parish property. It is conceivable that the pastor of a "working church" might reasonably weigh against the advantage of a façade on the street line, not merely its expense, which is considerable, but the high value of a street frontage which might be put to definite economic advantage. One could imagine the rectory, for instance, occupying this position, or parish halls, after due architectural importance had been given to the approaches to the church. Such an organism as this would be quite susceptible of dignified and appropriate expression.

The church tower in certain districts of the American city has ceased to justify itself. Our civic architecture, thanks to the elevator and the genius of steel, is becoming more and more vertical, so that even the last apartment house may prove too lofty a challenge. We would seek far for a more convincing instance of the inadequacy of the ecclesiastical steeple than

that afforded by Trinity in lower Broadway, New York, as viewed from the river. Even St. Patrick's, our proudest temple, is year by year surrendering its influence over the flat sky-line of Manhattan. A tower is designed to be a dominating accent. When it cannot dominate, it is a pathetic thing, symbolizing nothing effectively but defeat and failure.

It is enough if the discussion of these various problems has shown how necessary it is that fresh and intelligent thought be brought to their consideration. With an architecture which is, in the main, unworthy even of critical interest, higher and more enlightened standards of taste are plainly imperative if the church is to manifest its religious culture to the American people. We cannot escape the principle that our artistic position is absolutely a matter of our own election. Art we must have, whether it be good or bad,—for art is the very breath of Catholic life. The Catholic imagination is vindicated or compromised by the aspect of even the humblest of our structures. And this being so, we may well hope that the Church will finally perceive the value, in this material age, of such an architecture as will symbolize in a thoughtful, scholarly, and therefore beautiful way, the sacred traditions and mysteries of Catholic faith.

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BISHOP KETTELER AND THE LABOR QUESTION.

V.

KETTELER'S earnest appeal to the Catholics to be up and doing, to take a lively interest in the great questions of the day and to apply to their solution the eternal principles of the Christian faith, was not made in vain. Edmund Joerg, the editor of the *Historisch-Politische Blaetter*, began immediately to collect material for his masterly *History of the Socio-Political Parties*, a work which was for many years considered the standard one on the subject. Baron von Schorlemer-Alst, one of the future pillars of the Centre Party, consulted with Ketteler on the best way to organize the Westphalian peasantry. The Fourteenth Catholic Congress, which met in

Frankfurt, 21-24 September, 1863, under the presidency of Wilderich von Ketteler, adopted a resolution brought in by Dr. Heinrich, a Canon of Mainz and one of Ketteler's ablest and most zealous disciples, urging the Catholics "to study the great social question, which cannot be brought to a satisfactory solution except by the light and in the spirit of Christianity." At the Convention of Catholic Theologians which began its sessions a few days later at Munich, Doellinger's motion "that the clergy devote themselves to detailed scientific study of the social question," was enthusiastically welcomed and unanimously carried. Finally, in the winter of 1863 Ketteler himself set to work to define the position of Christianity in regard to the labor question and at the same time to supply the nascent Christian social-reform movement with a sorely-needed program.

In order to form a just idea of the significance of this work, it will be necessary to cast a rapid glance at the development of the social-reform movement in Germany up to 1864. When the general distress and famine of 1847, the natural consequence of the uncontrolled spread of Liberal Industrialism, and the Revolution of 1848, which was as much a social as a political uprising, forced the social question on Germany, the Liberals, thanks to the banishment of the Socialist agitators, thanks also to the listlessness of the Christian and conservative elements, as well as to the bold initiative of Hermann Schulze-Delitzsch,[1] got the start in the race for the leadership of the masses. After several futile attempts had been made in Berlin and other cities to help the workingman out of his misery, Schulze-Delitzsch founded the first German Loan Association in Eilenburg (1851). The experiment proved a success and served as a model for all similar undertakings. By lecture courses and cleverly written economic treatises Herr Schulze popularized his ideas and brought about the rapid spread of his Craftsmen's Associations. Favored by the democratic tendencies of the time and the restless activity of his political friends, the Progressist wing of the Liberals, who

[1] Hermann Schulze, born in Delitsch, Province of Saxony, 1808. In the civil service till 1852; leader of the Progressists till his death in 1883. Works: *Vorschuss und Kreditvereine als Volksbanken* (1855); *Die arbeitenden Klassen und das Assoziationswesen* (1858); *Kapitel zu einem deutschen arbeiterkatechismus* (against Lassalle, 1863).

sought to win popularity through their leader, he soon became the lion of the day. In a few years he found himself at the head of the powerful Federation of German Workingmen's Associations (1859).

Schulze flattered himself that he could solve the social problem on the basis of the Manchester theory of absolute economic liberty. He made his own the motto of Quesnay, physician in ordinary to Louis XV: "Laissez aller, laissez passer, le monde va de lui-même." Nothing was more detrimental in his eyes than to impede the free play of the natural economic laws. Only by looking out for himself can the individual be of use to the community. In the game of political economy egoism is trump. Hence he was in principle opposed to all interference on the part of the State in the regulation of the economic relations of men. Self-help, not State-help, is what the workingman needs, he used to say. The workingman, in order to help himself, must be free to exercise any craft, to settle anywhere within the country and to combine with his fellows for mutual protection. But effective self-help is made possible only by education. The masses were clamoring for bread; Herr Schulze told them, "First culture, then bread." And forthwith he and his friends began to flood the country with Societies for the Education of the Workingman. By education was, of course, meant a smattering of culture after the Liberal, anti-Christian pattern. Once educated, the workingman would be able to hold his own in the battle of life, or rather the battle for life against capital.

The whole Liberal world listened devoutly to Herr Schulze's theories, believed and adored. Even certain Catholic journals echoed his sentiments, and "swore no higher," as Edmund Joerg put it. He was hailed as "King of the Social Realm," and nothing seemed able to shake his throne. Then, suddenly, like a thunderbolt out of a clear sky, Ferdinand Lassalle came down on him with the "demon-like force of his logic," and with merciless hands plucked to pieces the laurel crown an admiring bourgeoisie had presented him with as the "vanquisher of the red spectre." "Don't let loose the beast!" had been Schulze's repeated warning to his followers, when the ominous growlings of the Socialists began

to be heard here and there. But the "beast" was let slip after all and the social war was on in Germany.

Few men were ever better equipped by nature and training to lead or rather mislead the masses than Ferdinand Lassalle (1825-1864). As an unbelieving Jew he was a match for the dechristianized Liberalism of Schulze-Delitzsch and the Manchesterians. He fought them with their chosen weapon, science without God. To a critical genius, the like of which it would be hard to find, he joined uncommon erudition and a recklessness bordering on brutality. Nothing was sacred to him either in the world of ideas or the world of sense. Even old Heinrich Heine started back before this apparition of the spirit of revolutionary Young Germany. Fresh from the impression of his first interview with Lassalle in Paris in 1846, the old scoffer wrote to Varnhagen von Ense: "Like myself you have helped to bury the old order of things and assisted at the birth of the new. Yes, we have given it birth and are frightened at it . . . Herr Lassalle is a genuine and typical son of the new age." Not even a man like Bismarck could resist the magnetic attraction of Lassalle's personality. Many years after the great demagogue's tragic death, Bismarck said of him in the Reichstag: "He was one of the most brilliant and amiable men I ever met."

Lassalle first attracted attention by his successful management of the famous Hatzfeld divorce case. Though scarcely twenty years old at the time, he passionately espoused the cause of the Countess Hatzfeld, fought it for ten years through thirty-six courts, and ended by securing a princely fortune for the countess and a yearly income of 5000 thalers for himself. A purloined casket, which contained documents of the highest value to the Countess, played an important part in the final stages of the suit. Accused of complicity in the theft, Lassalle defended himself so cleverly that he was triumphantly acquitted, his tool, a certain Dr. Mendelsohn, having to pay the penalty alone.

After his return from Paris, where he had gone "to enjoy life in Babylon," to study Greek philosophy and, incidentally, to change his inherited name Lással into the more aristocratic Lassalle, he threw himself body and soul into the revolutionary movement of 1848, affiliating himself with the Secret Society

of Communists, the precursor of the Internationale, whose guiding spirits were Marx and Engels. Repeatedly imprisoned for exciting the populace against the authorities, he disappeared for a while from the political stage, devoting his time to pleasure-seeking in Paris, Switzerland, and Ostende, and to the composition of his curious philosophical work, *Heraclitus the Obscure of Ephesus* (1857).

During the Italian War he tried to gain the good-will of Bismarck and the Prussian Government by a brochure entitled *The Italian War and Prussia's Mission*, in which he demanded the restoration of German unity under the hegemony of Prussia. In 1861 he published his most ambitious work, *The System of Acquired Rights*. In it he repudiates every moral foundation of justice and rights,—the only source of right, according to him, being the consciousness of the generality of the people.

Soon after the appearance of this work Lassalle began his short but eventful career as a Socialistic agitator. In numerous labor meetings in Berlin and Frankfurt he eloquently championed the cause of the "disinherited" and could soon count his followers by the tens of thousands. In February of 1863 the Central Committee for the summoning of a general Congress of German workingmen requested Lassalle to draw up a politico-social program for a contemplated labor organization. This he did in his *Open Reply*, the first textbook of German political Socialism. He laughed to scorn the idea of harmony between capital and labor; to the ruling third estate, the bourgeoisie, he opposed the fourth estate, the proletariat, as the "rock on which the Church of the future was to be built".

The two distinctive features of Lassalle's program are: the assumption of the so-called Insurmountable Wage Law (*Eherne Lohngesetz*), and the emancipation of labor from the thraldom of capital by the organization of Productive Cooperative Associations with the help of the State. In order to secure a majority in Parliament, without which State aid was out of the question, he demanded universal, equal, and direct suffrage. More "revolutionary" perhaps than his cooperative associations was his demand for the abrogation of all indirect taxation.

Very few of Lassalle's socialistic ideas originated in his own brain. His faith in the ultimate triumph of the fourth estate he had imbibed from Hegel; Marx furnished him with the basis for his destructive criticism of the Manchester school; the theory of the insurmountable wage law he owed to Ricardo, and he was indebted to Louis Blanc for the idea of co-operative societies. But he championed them with such enthusiasm and plausibility that many of the clearest minds of the day were partially won over to them. Strange to say, while Bismarck, as late as 1878, declared in the Reichstag that he was not convinced of the impracticability of State-subventioned coöperative associations, Lassalle had never really taken them seriously, having proposed them "merely as a sop to the mob who were eager for something definite, something palpable," as he wrote to his friend Rodbertus. Of Ketteler's attitude on this question we shall have occasion to speak hereafter.

The *Open Reply* was furiously attacked by the Liberals of every shade. But Lassalle, who said of himself that "he had taken the field armed with all the science of the century," returned blow for blow with interest, the most telling being the organization of the *Allgemeine deutsche Arbeiterverein* in May, 1863, and his subsequent election to the presidency.

Lassalle's most important Socialistic work, *Herr Bastiat-*[2] *Schulze von Delitzsch, der oeconomische Julian,*[3] *oder Kapital und Arbeit*, gave the death-blow to the Manchester dogma of self-help. "From the moment I put this work in the printer's hands," Lassalle says in the introduction, "you [Schulze] may look upon yourself as *dead*, and from the moment it has found a few thousand readers, as *buried*, too." Time proved his words to have been more than an idle boast.

In his habits and outward appearance Lassalle was anything but a labor leader. "He, the Democrat," says Georg Brandes, "dressed like a dandy *á quatre épingles*, but tastefully withal. . . . His *diners* and *soupers* ranked with the most select affairs in Berlin. There was no contradiction in this,

[2] Frédéric Bastiat (1801-50), French political economist, ardent opponent of Proudhon.

[3] Julian Schmidt (1818-86), whose uncritical *History of German Literature* Lassalle had handled very pungently in 1860; Schmidt himself was relegated to the ranks of the "literary mob".

but rather a contrast such as we might look for in a rich and complicated nature, in a Jacobin endowed with a keen sense of the beautiful, in a revolutionary soldier fighting with gorgeously decorated weapons, in a man who has not wholly put off the child." [4]

Radical Socialists distrusted Lassalle even during his lifetime and after his death openly accused him of double-dealing. "At first," says Bernhard Becker, " his agitation was frankly social-democratic, as is shown by his Frankfurt address published in the *Labor Leader*. Little by little, however, it received a Prussian monarchical flavor. He drew closer to Bismarck and the *Kreuzzeitung*. Beguiled by his vanity, he had hoped, for a while, at the head of his labor party to be a match for the peerless Chancellor; but he was soon undeceived." What the daring demagogue's ulterior plans were and what use he intended to make of his tremendous influence, no one knows. He did not live to see the disintegration of his party through the incompetence of his successors and the intrigues of the Countess Hatzfeld, and its final absorption by the Socialistic Labor Party of Bebel and Liebknecht. He died in Geneva, 31 August, 1864, of a wound received in a duel with the Wallachian Bojar Racowitza, his rival for the hand of Helene von Doenniges. His followers made a demigod of him and Socialists still celebrate the anniversary of his death and make pilgrimages to his grave in the Jewish cemetery in Breslau.

Such is a brief sketch of the man whose name the Liberals insisted on linking with that of the great Bishop of Mainz in a wilfully calumnious manner. At the beginning of the Kulturkampf all sorts of sensational stories on their supposed personal relations were busily circulated and piously believed. The *Nationalzeitung* unblushingly asserted that Lassalle had been introduced to Ketteler by the Countess Hahn-Hahn and secretly baptized by him; that the Bishop had expressed the deepest concern at the death of the Socialist leader and accompanied his remains from the Station in Mainz to the boat that was to bring them to Düsseldorf. Ketteler categorically denied all these reports. He had never seen Lassalle, he said,

[4] Brandes, *Lassalle, ein literarisches Charakterbild*, 1877.

alive or dead, had never spoken with him, and consequently could not have baptized him. Countess Hatzfeld had indeed visited him in Mainz and besought him to take steps in Munich to facilitate the marriage of Lassalle and Helene von Doenniges. This he had refused to do, and there the matter ended.

Previous to this, in January, 1864, Ketteler had addressed an anonymous letter to Lassalle asking his advice on a plan he had been entertaining for some time of founding five small coöperative associations with private capital, a system which seemed to him preferable to State intervention. Lassalle sent an evasive answer and asked the unknown correspondent to reveal himself. Ketteler thereupon sought the desired information from the well-known historian and political economist, Victor Aimé Huber.[5] No further correspondence, anonymous or otherwise, passed between the "Labor tribune" and the Bishop, but their common opposition to Liberalism, political and social, Lassalle's well-feigned if not real love for the workingman and his "respectful recognition on several public occasions of the truth and depth of Christianity," as well as his just appreciation of the Middle Ages, resulted in Ketteler's judging perhaps too favorably of his intentions and aspirations.

Critique of the Liberal and Radical Solutions of the Labor Question.

In the spring of 1864, at the most critical stage of the controversy between Schulze-Delitzsch and Lassalle, when all the world wondered what would be the outcome, when Christian sociologists were at a loss as to what course to steer and the State looked on in helpless bewilderment, Ketteler's epoch-making work, *Die Arbeiterfrage und das Christentum—Christianity and the Labor Question*—appeared.

To-day it is nothing unusual for the highest dignitaries of the Church to take an active part in the discussion of the labor question. It was not thus fifty years ago. In the introduction to his work Ketteler deemed it advisable to set forth at length the reasons which induced him to speak on this matter. His apology is such a splendid monument to his

[5] Pfülf, III, pp. 260-64; II, pp. 183-85.

nobility of mind and heart, and bears such unmistakable witness to his truly apostolic conception of the episcopal office, that we cannot refrain from reproducing it in part at least.

Many will perhaps say that, as bishop, I have no right to meddle in such matters, or at any rate that I have not sufficient grounds for doing so. Others will likely say that I should at most address myself to the faithful. I share neither of these views. The labor question touches the material needs of the Christian people: this consideration alone, it seems to me, gives me the right to discuss it publicly. Viewed in this light the labor question is also a question of Christian charity. Whatever concerns the spiritual and temporal distress of man our Divine Saviour has eternally and indissolubly bound up with His religion. The Church has everywhere and at all times acted on this principle.

The material and moral improvement of the working classes—this is the problem under discussion. Various means have been proposed. What is more important than to examine these from the Christian point of view? Can we approve of them? Can we lend, or must we refuse, our coöperation? What special means has Christianity to offer? All these are questions intimately connected with the Christian religion; as a Christian and as a bishop I am entitled to pass judgment on them.

When I was about to receive episcopal consecration, the Church put this question to me: "Do you promise to be kind and merciful to the poor, the strangers and the unfortunate, in the name of the Lord?" And I answered: "I promise." How could I after such a solemn promise remain indifferent in regard to a question that bears on the deepest needs of such a numerous class of men? The labor question concerns me quite as much as the welfare of my flock, and far beyond these narrow limits, as the welfare of all workingmen, who are my brothers in Christ.

After warning his readers not to expect an exhaustive treatment of the labor question—it was too early in the day for that—Ketteler defines the term workingman. It applies not only to the laborer properly so-called, that is the day-laborer and mill-worker, but to those also who, though conducting a business of their own, possess so little capital that their condition is no better than that of the man forced to live on his daily wages. In this sense mechanics, small tradesmen and property-holders must be classed as workingmen.[6]

[6] *Die Arbeiterfrage und das Christentum*, p. 7.

"The labor question is essentially a question of subsistence. Now there is no doubt that the material existence of almost the whole laboring class, that is the great mass of the citizens of all modern States, the existence of their families, the daily bread necessary to the workingman, to his wife and children, is subject to the fluctuations of the market and the price of merchandise." This is, according to Ketteler, the gist of the labor question. Unlimited economic liberty and the preponderance of capital are responsible for this lamentable state of things.

There is much to be said in favor of economic liberty; but it must be kept within proper bounds. It has increased production immeasurably; it has improved the productions themselves to a certain extent and by lowering their price has brought many luxuries within the reach of even the poorer classes. But by exceeding its proper limits it has degraded labor to the level of an article of merchandise. Capital daily increases the number of hired workmen and, aided by the machine, depreciates the value of human labor.[7]

Ketteler then proceeds to examine the "Liberal" solution of the labor question. The remedies proposed by Schulze-Delitzsch and the Manchester school he divides into three groups: 1. Unrestricted free-trade, unrestricted liberty of exercising any craft, and unrestricted right of settlement. 2. Self-help; education of the working-classes. 3. Workingmen's associations organized on the principle of social self-help, such as loan and supply associations.

His criticism of these proposals is sharp, but just. The first group, he says, will not improve the condition of the working classes, but rather aggravate it. Wages will descend to the limits of the strictly necessary, and even the wages thus reduced will be the exclusive portion of those who are in full possession of their physical and intellectual powers.[8]

The second group is equally ineffectual. The real difficulty of the labor question lies in this, that the workingman

[7] L. C., p. 21. "Of course," Ketteler remarks in a note, "I have no intention of attacking the use of the machine as such. To have made the powers of nature subservient to man is a triumph of mind over matter, which, rightly employed, can free man more and more from the necessity and slavery of material work."

[8] L. c., p. 34.

cannot, properly speaking, help himself: he is dependent on others for his daily sustenance. Besides, "no amount of commonplaces about self-help and the dignity of man, without a firm belief in the dogmas of Christianity—original sin, Redemption, immortality, eternal reward and punishment—will ever be able to make the immense burden of daily labor in the sweat of his brow rest lightly on the shoulders of the workingman. *Whoever wishes to make use of labor as means for the moral uplift of man, must seek in the teachings of Christ the true significance of labor.* Self-help based on the materialistic conception of life is a folly: it converts the laboring man's life into one long unsatisfied hunger. Self-help based on the Christian conception of life, according to which labor is not only a necessity, but also a duty, a punishment for sin and a means of sanctification, is no new doctrine, no invention of the eighteenth or the nineteenth century, but as old as the human family, inculcated by God Himself and practised by the Son of God in the workshop of Nazareth." [9]

Associations for the education of the working classes, inasmuch as they provide trades' schools, will be of some use; they will also help some exceptionally clever heads to get on in their trades; but they will be far more injurious than beneficial to the great mass of workingmen, as they spread infidelity, self-conceit, and love of pleasure. Religion has no place in the educational scheme proposed by the Liberal economists, who ignore Christianity altogether, or, if they do take notice of it, it is but to give vent to their hatred and contempt. The majority of workingmen are still in touch with Christianity and the Church, but the directors of the societies for their education belong to those classes of our city population who have long since bidden farewell to Christianity and all supernatural revelation. In these circles all is confusion: a wild chaos of contradictory views on the reasons of things, from the flattest and grossest materialism to a certain sentimental deism, is cooked together into an intellectual hotchpotch. It is hard enough for men to be satisfied with the bare necessaries of life—food, clothing, and dwelling; with their false culture the Liberals will make this state of things absolutely insupportable. The Godless rich man can at least make the sorry attempt to fill up the void in his heart by plunging into the enjoyment of his earthly possessions; but to rob the

[9] L. c., pp. 37 ff.

empty-handed workingman of God and Christ is to deliver him up a prey to stupidity or to despair. This will infallibly be the effect of the Liberal education of the workingman.[10]

Ketteler's predictions came only too true. The societies which he condemned were responsible for the wholesale distribution of the atheistical writings of a Buechner, a Vogt, and a Haeckel, amongst the working classes. They were the hotbeds of Socialism. One of their most glorious products is—Bebel.

The remedies proposed in the third group—loan and supply associations—have only a relative value, says Ketteler. At the outset they will secure some advantages to the workingman, but their value will decrease in proportion as their number multiplies. Besides, they contradict the Liberal principles of self-help and economic liberty and are borrowed from the much-maligned guilds of the Middle Ages.

Thus what is true in these Liberal proposals is not new; what is new is not true; and, taken all together, they cannot in any appreciable manner alleviate the distress of the laboring classes.[11]

"The general aim of the Liberals is to bring about the dissolution of all that unites men organically, spiritually, intellectually, morally, humanly. Liberal economism is built up on mechanical rationalistic notions. It is nothing but an application of the doctrines of materialism to humanity. The working classes must be reduced to atoms and then mechanically put together again. This is the fundamental, the generative principle of modern political economy. We could not deny its truth if men stood to each other merely in the relation of numbers. The highest number consists of units, of absolutely the same value; place them where you will, at the beginning, in the middle, or at the end, they are always in the right place. If it were the same with men, we could not do better than divide the whole of mankind on the five continents into units and then throw these together in any manner we chose. The combination would always be perfect; the relations would invariably be excellent. This pulverization method, this chemical solution of humanity into individuals,

[10] L. c., pp. 44 ff.

[11] L. c., p. 50.

into grains of dust of equal value, into atoms which a puff of wind might scatter in all directions, is as false as are the suppositions on which it rests. The fact is that men are not merely numbers of the same value. Herr Schulze-Delitzsch himself admits that absolute social equality is nonsense and in utter contradiction to the natural order." [12]

So much for the remedies proposed by Liberal economism. What proposals does the Radical Party make? Lassalle formulates them as follows: We must give the worker a share in the property of the business, so that, in addition to his salary, he may share in its profits; we must make a joint-proprietor, a shareholder of him. To accomplish this, capital is necessary. The workingman therefore needs capital. This capital must be provided by the State. The workingmen must strive to obtain a majority in the Legislative Chambers in order to obtain the capital required for the organization of Productive Coöperative Associations through the ordinary channel of legislation.

What shall we say to this proposal? Is it practicable? Ketteler thinks not. Let us suppose, he says, that the Radicals have gained the victory; that they have a working majority in the legislative body. What will happen in the very first session? "Each workingman, each productive association, each labor union, will claim the right to be heard first and to be favored before the rest. The floor of parliament will become a battlefield where the vilest selfishness and the basest passions will engage in deadly combat. Whoever imagines that the deliberations of such an assembly could be carried on with calmness and dignity, that those workingmen who must necessarily be barred for an indefinite period from the benefit of State-subsidies would bear their miserable lot with heavenly patience till their turn came, does not know the human heart and its passions." [13]

But even supposing the plan of the Radicals to be feasible, the vast amount of capital required to carry it out would necessitate a serious encroachment upon the rights of private property. Can such an encroachment be justified? Ketteler answers:

[12] Op. cit., pp. 33 and 57.

[13] Op. cit., pp. 84-7.

If the Liberals are right, if there is no personal God, no connexion between laws made by men and the *lex aeterna,* the eternal law whose source is the Divine Intelligence, then the right of private property, together with all the laws that regulate it, is purely and simply a matter dependent on the will of man and on the will of man alone, and I do not see what reasonable objection could be raised if at some time or other a majority composed of such as possess no property decreed that the property-holders must lend them a portion of their property. Nay more, what is to hinder this majority from going to greater lengths still and claiming as their own what had been granted them as a loan? The question of the nature and origin of the right of private property will be simply a question of majorities. The majority will also decide the question of the right of bequeathing property by will. The decisions of the majority are the only bases of what is called the modern State. What grounds have we for believing that this principle will not be applied to a revision of the right of ownership? Tell me why the majesty of the popular will should bow before the strong-boxes of the opulent Liberals? If it has the right to trample our conscience in the dust, to sneer at our faith, to deny God and Christ, it would be supremely ridiculous to maintain that it must remain rooted to the spot, as if by enchantment, before the gold of the millionaire.

If the Liberals on the strength of their principle of absolute popular sovereignty can decree away the ancient rights of the Church and insult our consciences as they please, other majorities will succeed them who will take the same stand as they, and with the same right will not only grant millions to subsidize labor-unions, but for other things besides.

Viewed from the standpoint of the Liberals and the principles taught in the name of the Government in so many of our universities, the lawfulness of the remedies proposed by Lassalle cannot even for a moment be called in question.

The case is different with those who believe in God and Christ and are therefore convinced that men do not *make* laws arbitrarily, but ought to *find* them in the principles of right based on the order established by God, and proclaim no others; that laws receive their binding force not from the will of men, but from the eternal will of God. They do not merely ask, What has the majority decided? but, *What was it authorized to decide?* We believe that a decision to help the working classes by means of subventions such as Las-

salle proposes would exceed the competence of a legislative body and encroach on a domain over which the State exercises no power.[14]

Comparing the proposals of the Liberals and the Radicals with each other, Ketteler pronounces the following judgment on them: "Lassalle is right against Schulze-Delitzsch and Schulze-Delitzsch is right against Lassalle. Each is right in his criticism of the other; both are for the most part wrong in the proposals they make to help the workingman. Both are right when they deny; both wrong when they affirm. We are not surprised at this; it is in harmony with the general character of the spirit of the world, which can indeed criticize, pick flaws, and tear down, but can not create, build up, and shape, because it is cut off from all communication with the Truth and the Life." [15]

The True Key to the Labor Problem.

After having thus shown that the remedies proposed by the Liberals and the Radicals are inadequate to solve the great problems of the day, and, far from relieving the wretched condition of the working classes, tend only to aggravate it, Ketteler asks:

Is there no help, then, for the workingman? Must we look upon the evils that bear him down as irremediable? Are we condemned to stand by and see our people hastening to decay without being able to turn their course? Certainly not. Since the Son of God came down upon earth, the creative spirit of Christianity has solved, so far as this is possible in our present state, all the great questions that have at different times agitated mankind, even that ever-recurring one, What shall we eat? what shall we drink? wherewith shall we be clothed? It broke the chains of the slaves of old, who were rated with the beasts of burden, and clothed them again with human dignity. The anti-Christian spirit of our day is determined to reëstablish ancient slavery under a new form, and, powerfully aided by an unbelieving and materialistic science, is in a fair way to succeed. By making man descend from matter, it hardens his heart against the sufferings of his fellow-men. We trample upon matter; we destroy it if necessary; we kill the animal that is to serve us as food. If man is nothing but a transformation

[14] Op. cit., pp. 72-7.

[15] Op. cit., p. 62.

of matter, an evolution of the animal or vegetable kingdom, pray tell me the limits beyond which it will not be permitted to trample him under foot like a plant, to kill him like a beast of the field, and where we must begin to reverence and love him as a human being? Egoism will soon break down the barriers set up by a shallow humanitarianism, and the new slavery, founded as it will be on the vilest worship of matter, will become harsher and more cruel than the old. When the great doctors of the primitive Church attacked slavery, they said to the masters: "God gave man dominion over nature and dominion over the beasts of the field and the fowls of the air; but He did not give thee the same power over thy fellow-man; as man he is thy equal." On the seventh of February, 1249, when peace was concluded between the Teutonic Knights and the converted Prussians, the Papal Legate spoke these sublime words: "The newly-converted have been taught that all men are equal, except for sin, and that sin alone makes them wretched and reduces them to slavery." Modern materialism seeks to rob man of the grandeur that lies in this thought by making him the equal of the brute; it boasts of this as if it were a new revelation, though well aware that, if consequentially carried out, it must necessarily bring us back to that state in which man could be treated as a dumb animal.

The working class has to bear the whole weight of these unhappy aberrations. Here it is again the mission of Christianity to deliver the world from this neo-pagan slavery by bringing her divine energy and her ever new life to the task.[16]

Before detailing the specific remedies the Church has to offer for the solution of the labor question, Ketteler compares the condition of the working classes in ancient times and in the ages of faith. He says:

Christianity puts man in full possession and enjoyment of all his powers. It restored to him his individuality full and entire. Paganism had no conception of the worth of man as an individual. For the Greek and the Roman the rest of mankind had no value. Even among their own people they did not recognize the true worth of man. Among the Greeks half of the nation, woman namely, was looked upon as of inferior condition. Nor was the dignity of the child better understood. It could be sold or put to death for a variety of reasons. The man was altogether absorbed by the citizen,

[16] Op. cit., pp. 100-103.

and his value was measured by his degree of usefulness to the Commonwealth. Man as such could hardly be said to exist. . . .[17]

The enlightened Greeks, whose culture is still held up to us as a model, despised manual labor. The free-born among them regarded the exercise of a trade as dishonorable and degrading. The idea of self-help by means of work was unknown to them. Manual labor was left to the slaves. The gods of Greece, whom the most popular poet of Germany has so highly extolled,[18] had no heart for the laborer and the slave. The Greek philosophers taught that slavery was an institution founded on the natural order, and as such could not be abolished. They had not even the faintest idea that the great body of toilers could be elevated to the position they occupy under the Christian dispensation. In their eyes the slave was a chattel like any other, a part of their private property, an instrument at the service of the free man. The most celebrated were of opinion that every slave was radically corrupt and knew no other motives of action than fear and sensuality. The ideal Plato himself counsels his disciples to treat their slaves harshly, to chastise them frequently; and he took contempt of his slaves to be a sign of a well-bred man. *In such esteem was the workingman held when the gods ruled in Greece.*

It was the same in Rome. The Romans shared the views of the Greeks on slavery and work. In the beginning agriculture and certain trades were indeed in honor among them; but this state of things was of short duration, and in the end all manual labor, agriculture, and trades, were left to the slaves, who were treated even more horribly and inhumanly than were the slaves of Greece. The cruelties committed day after day in every part of the Roman Empire would revolt the civilized world to-day, because the hearts of men have been refashioned by the breath of Christianity. The sole reason for a slave's existence was the satisfaction of the lusts of his master. And so it came to pass at last that the Roman knew no greater pleasure than to witness those bloody festivals in the arena at which slaves were torn to pieces by famished lions and tigers, or drained each other's blood in gladiatorial combats—to contemplate their gaping wounds, to revel in their agony, to hear their death-rattle, this was the Roman's holiday. *Such was the condition of the workingman under the gods of Rome.*

[17] Op. cit., p. 120.

[18] Ketteler alludes to Schiller's well-known poem *Die Goetter Griechenlands.*

His lot was not more enviable amongst the other pagan peoples, the ancient Germans not excepted. Amongst these also work was the duty of the slaves. War and the chase were the occupations of the freemen, who, when not thus employed, gave themselves up to sluggish idleness or played and drank the time away. Even agriculture was despised in pagan Germany. The fields were cultivated by the women and the slaves.

Amongst the Jews alone was the case different—an additional proof of the providential mission of this people. We find a kind of slavery here also; but just as the Jewish people was set in the midst of the Gentiles as a witness and a monument to the mercies of God, announcing to the world the coming of the Saviour who was to free both soul and body from the chains of slavery, so also was slavery itself to a certain extent abolished among them, despoiled at any rate of its pagan accessories of degradation and cruelty. Jewish slavery held as unexampled a position in the ancient world as did the Jewish conception of labor. The Jewish master worked side by side with his slave; he allowed him rest on the Sabbath and was obliged to grant him certain rights.

From this sad state Christianity freed the world. It did not merely deliver the souls of men from the bonds of sin and error, but completely changed the condition of the working classes. The great truth proclaimed in Holy Writ, "God created man to His own image; to the image of God He created him," was so deeply buried under the degradation and misery of the great mass of mankind, the slaves, that all remembrance of it had vanished. Jesus Christ proclaimed it anew to all men, even to the poorest and most unfortunate. With His divine hand He broke the chains that had been so tightly riveted that they were looked upon as part and parcel of the nature of things, as a condition native to man; and forthwith they began to fall off from the hands and feet they had bound so long. More wonderful still than the *fact* of this deliverance was the *manner* of it. Moehler justly remarks that perhaps the most remarkable feat accomplished by Christianity was this, that it brought about the emancipation of the slaves without their having made a single attempt to procure it by violent means. Ecclesiastical history does not record even one instance in which the preaching of the Gospel caused the slaves to revolt against their masters or to rid themselves violently of them. St. Paul shows us by a typical example how Christianity went about its work of emancipation. Onesimus, a slave, after robbing his master, fled to Rome, where he was converted to Christianity. St. Paul sent him

back to his master with an epistle in his favor which may well be called the anticipated declaration of freedom to all the slaves in the new Christian empire. If the Christians were supposed to treat their slaves as St. Paul directed Philemon to do, the peaceful end of slavery could not be far off. "If thou count me a partner," the great apostle wrote, "receive him as myself; not now as a slave, but instead of a slave, a most dear brother, especially to me, but how much more to thee." And these were not vain words: "Trusting in thy obedience," St. Paul could add, "I have written to thee, knowing that thou wilt also do more than I say." [19] The Christians did in fact do more. They treated their slaves not only as brothers in Jesus Christ, but gradually gave them their liberty also. Thus Christ overcame slavery by the eternal truths which He proclaimed. The external traces of a malady disappear in proportion as the body recovers its health. The same process took place in humanity under the influence of Christianity. God has placed a spiritual, a heavenly leaven in the world which gradually raises and leavens the whole mass. He heals men from within, because all external ills have their source within; He heals the soul first, because the soul is the seat of all the bodily ills with which man is afflicted. Thus in the course of the centuries the chains of slavery were loosed by a wonderful internal, spiritual process. During the Middle Ages its reign had ceased in almost every Christian State. Christian workingmen and Christian industry replaced the slaves of paganism, and a conception of labor and its dignity underwent such a transformation that what was a disgrace to the heathen became a source of virtue and honor to the Christian.[20]

What Christianity accomplished during the early centuries of its reign, it still has power to accomplish to-day. It solved the most tangled problem handed on to it by ancient paganism, the problem of slavery, by informing mankind with its divine ideas and infusing into it its spirit of charity. It will also solve the vexed questions of our day, not so much by having recourse to more or less mechanical remedies, as by enlightening the minds and regenerating the hearts of men, by infusing its spirit into them, without which even the best reform measures will be futile.[21] True political and social

[19] Philemon, 16, 17, 21.

[20] Op. cit., pp. 149-156.

[21] "I am well aware that in this domain (i. e. social reform) all the desired reforms cannot be realized by State intervention alone. To the church

wisdom will return in the wake of divine wisdom, and then governments and legislative bodies will see their way to promoting a wholesome reform of our present social and economical conditions. Thus Christianity alone holds the true key to the social question.[22]

Coöperation of the Church in the Solution of the Labor Problem.

What has the Church to offer the workingman? In the first place, says Ketteler, she will continue her solicitude for the the aged and invalid. Christian charity will, as it has done in the past, found retreats for the poor, the sick, the incurable, and gather the orphans under her protecting wing. This peculiar province of the Church will never be taken from her. Efforts are indeed being made, and greater ones will be made in after times, by her enemies, in spite of their vaunted doctrine of self-help and their contempt for almsgiving, to compete with her in this field or to dispossess her altogether; but without the aid of the supernatural graces and gifts with which God has endowed His Church it will be impossible to bestow that loving care on the poor invalid workingman which alone can make life in an asylum bearable and in some measure a substitute for the home. The daily and hourly care of the sick is such a trying task that human nature, left to itself, cannot bear the strain. Even parental and filial love oftentimes succumbs under this burden.[23]

In this connexion Ketteler makes a remarkable suggestion. "The Church lands appropriated by the State during the secularization era are of very great value. Their revenues are helping to replenish the public treasury and indirectly to lighten the burden of taxation. The secularization was a foul robbery committed in total disregard of all the principles on which the right of ownership is founded. The Church has for all times relinquished her claims to her former pos-

and the school there is left a wide field for independent action, *by which the legislative measures must be supported and fructified if they are to serve their purpose fully.*" (William II, at the opening of the Council of State. 14 Feb., 1890.)

[22] Op. cit., pp. 104-106.

[23] Op. cit., pp. 106-111.

sessions. Subsidiarily, however, the poor have a right to the property of the Church, for, according to Canon Law and the intention of the donors, the patrimony of the Church is at the same time the patrimony of the poor. Thus it would be a kind of atonement for this spoliation if the secularized property were converted into a poor-fund by the State. The good that might be done in this way is incalculable. Though this idea may appear to be anything but in harmony with the spirit of the age, I have given expression to it here because of the undeniable truth underlying it." [24]

In the second place the Church offers the workingman the inestimable benefit of the Christian family, together with the rock on which it is built, the Sacrament of Matrimony. To preserve to the children of the working classes the Christian family, the Christian parent-heart, is an indispensable condition for the solution of the labor problem. True, the Christian family does not guarantee higher wages to the laborer; but it gives his wages a far higher value. The Christian family is the most necessary of all organizations, an organization founded by God Himself, and without which all others, call them what you will, have no value for the workingman. Its sanctifying influence preserves him even before his birth, and afterward in the days of his youth and of his manhood, from the dreadful consequences of vice. In times of distress, of sickness, of want of work, what can replace the inexhaustible love and spirit of sacrifice of a truly Christian wife, the tender devotion of sons and daughters who believe that the commandment to honor father and mother is a divine commandment with a divine sanction? [25]

The third boon held out by the Church to the workingman are her truths and precepts, and with them true culture of the mind and the heart. The truths of Christianity give him a deep insight into his dignity as man and teach him to rate his daily toil higher than the material price paid for it. Far from being encouraged to neglect the concerns of life, he is reminded that sloth is one of the Seven Capital Sins; that he must give a strict account of his stewardship over the goods entrusted to him; that the man who thinks he is on earth " to

[24] Op. cit., p. 15.

[25] Op. cit., pp. 117-119.

eat and to drink and be drunk," and nothing more, "shall be beaten with many stripes," that, whether he have five pounds or only one pound, he must make the most of his opportunity. In season and out of season she strives to impress on him the supreme necessity of temperance, self-denial, continence, and all those other virtues whose observance cannot but be conducive to his temporal as well as his eternal well-being and without which "self-help" is a hollow phrase.[26]

In the fourth place the Church offers her powerful co-operation for the organization of labor.

The fundamental characteristic of the labor movements of our day, that which gives them their importance and significance and really constitute their essence, is the tendency, everywhere rife among the workingmen, to organize for the purpose of gaining a hearing for their just claims by united action. To this tendency, says Ketteler, which is not only justified but necessary under existing economic conditions, the Church cannot but gladly give her sanction and support.

It would be a great folly on our part if we kept aloof from this movement merely because it happens at the present time to be promoted chiefly by men who are hostile to Christianity. The air remains God's air though breathed by an atheist, and the bread we eat is no less the nourishment provided for us by God though kneaded by an unbeliever. It is the same with unionism: it is an idea that rests on the divine order of things and is essentially Christian, for all the men who favor it most do not recognize the finger of God in it and often even turn it to a wicked use.

Unionism however is not merely legitimate in itself and worthy of our support, but Christianity alone commands the indispensable elements for directing it properly and making it a real and lasting benefit to the working classes. Just as the great truths which uplift and educate the workingman—his individuality and personality —are Christian truths, so also Christianity has the great ideas and living forces capable of imparting life and vigor to the workingmen's associations. It is not without a deeper reason that we apply the word body to certain associations. The body represents the most perfect union of parts bound to one another by the highest principle of life, by the soul. Hence we call such associations bodies, or corporations, which have, so to speak, a soul that holds the mem-

[26] Op. cit., pp. 121-130.

bers together. Now it is just here that Christian associations differ from all others. The immediate end of an association may be purely material, a matter of every-day life; if the elements of which it is composed are Christian, it will receive through them a higher bond of union. . . . The associations so much in vogue to-day have no other bond of union than their own immediate objects. Supply-associations furnish their members with cheaper bread; loan-associations offer them capital at a lower rate of interest, etc. Selfishness with its constant tendency to encroach on the rights of others threatens at any moment to prevent the realization of this common object. When, on the contrary, men combine in a Christian spirit, there subsists among them, independently of the direct purpose of their association, a nobler bond which, like a beneficent sun, pours out its light and warmth over all. Faith and charity are for them the source of life and light and vigor. Before they came together to attain a material object, they were already united in this tree of life planted by God on the earth; it is this spiritual union that gives life to their social union. In a word, Christian associations are living organisms; the associations founded under the auspices of modern Liberalism are nothing but agglomerations of individuals held together solely by the hope of present mutual profit or usefulness.

The future of unionism belongs to Christianity. The ancient Christian corporations have been dissolved and men are still zealously at work trying to remove the last remnants, the last stone of this splendid edifice: a new building is to replace it. But this is only a wretched hut—built on sand. Christianity must raise a new structure on the old foundations and thus give back to the workingmen's associations their real significance and their real usefulness.[27]

The associations especially recommended by Ketteler to the sympathy and support of all who have the Christian solution of the labor problem at heart are the Craftsmen's Union and the Journeymen's Associations. The former, then still in their infancy, were doomed to be but short-lived, owing to lack of support on the part of the Government; the latter founded, as we have said elsewhere, by Father Kolping in 1845, Ketteler justly calls a Catholic contribution to the solution of the labor question, and he prophesies a glorious future for them.[28]

[27] Op. cit., pp. 130-136.

[28] In 1907 there were 1161 societies with a total membership of 193,000.

In the fifth place Ketteler proposes the organization of Co-operative Associations as one of the most effective means of relieving the working-classes. He placed the greatest hopes in the ultimate success of the coöperative idea if supported by Christian charity. At the same time he did not shut his eyes to the very serious difficulties standing in the way of its realization.

It is superfluous [he says] to insist on the importance of Productive Associations of Workingmen. We cannot foresee whether it will ever be possible to make the whole labor world, or even the bulk of it, share in the benefits they offer. But there is something so grand in the idea itself that it deserves our sympathy in the highest degree. So far as it is realizable it holds out the most palpable solution of the problem under discussion, assuring as it does to the workman, over and above his daily wages, which competition has practically reduced to a minimum, a new source of revenue. Lassalle wishes to carry out this project with the help of capital advanced by the State. This expedient, at least if carried out on a large scale, appears to us, as we have said before, an unjustifiable encroachment on the rights of private property and impossible of realization without the gravest danger to the public peace. Professor Huber[29] relies partly on the initiative of the workingmen themselves, partly on private donations, and is in favor of beginning everywhere on a small scale. The question of coöperative societies is, therefore, primarily a question of funds. The great manufacturers of to-day are rich capitalists or companies with millions at their command. The enterprises of the poor workingmen with little or no capital will be literally crushed and trampled upon by the giant business concerns which are becoming more numerous every day. Where can the workingmen get the necessary capital to compete with them? If Lassalle's plan is unjustifiable and impracticable, as we are convinced it is, and if there are no other means available than those proposed by Huber, one were inclined to give up the whole idea of coöperative production as a beautiful but barren day-dream, or, at any rate, to cast aside all hope of realizing it to such an extent as would bring relief to any considerable part of the vast army of wage-earners. . . .

[29] There is an excellent sketch of this eminent Christian economist in Janssen's *Zeit und Lebensbilder*, Vol. I; cf. Goyau, *L'allemagne religieuse; le Protestantisme*, pp. 191-193.

As often as I weighed these difficulties, the certainty and the hope sprang up within me that the forces of Christianity will take hold of this idea and realize it on a grand scale. Vast sums will be required, and I am far from entertaining the notion that the working-classes will be suddenly and everywhere relieved from their distress by this means. But I see this consummation in the future and hope that Christian souls will begin to lay the foundations for it, now in one place, now in another. Christianity is a force that works from within, advances slowly, but infallibly succeeds in accomplishing the most sublime and unlooked-for things for the welfare of mankind. No doubt many things will happen before the influence of Christianity has gained sufficient ground to attain the desired end. It took centuries before the ancient Romans could be induced to set their slaves free. Perhaps many a Schulze-Delitzsch will have to appear on the scene and announce salvation to the working-classes, before the last tower built by the last of them crumbles to pieces and brings home to the workingman that he has been duped once more and that his hopes were vain. Perhaps the world will even have to give Lassalle's program a trial. The disastrous consequences sure to result from this dangerous experiment, especially if it is directed by unscrupulous demagogues, will convince it that the (Social-)Democrats are just as powerless to cure it of its ills as are the Liberals, because their philanthropical ideas, too, are built on the quicksands of human speculation and not on the rock of Christianity. We cannot, therefore, tell how and when Christianity will help the working-classes by means of coöperative societies. However, we do not doubt that it will one day realize what is true and good and feasible in the idea. It is true, at the present moment the class that could do most in this matter, viz. the rich merchants, the captains of industry, and the moneyed men generally, is for the most part estranged from Christianity and committed body and soul to the principles of Liberalism. But Christianity counts faithful followers here, too, and its enemies need not always remain such. There was a time when the ancient patrician families of Rome were far removed indeed from Christianity, when a Roman matron daily employed hundreds of slaves to adorn her person; but a time came when the children of these families liberated their slaves, with their fortunes covered Italy with institutions for the poor, and even sacrificed their lives for the love of Christ. Christianity is so wonderful! Its enemy of yesterday falls down to-day at the foot of the Cross, and the son gives his blood for the love of the God whom his father blasphemed!

The resources of Christianity are so boundless that, if God wills to incline the hearts of Christians to these ideas, the capital required for the creation of productive-associations will be gradually provided. There are two systems of taxation. The one is used by the State, the other by Christianity. The State levies taxes by force—it makes revenue-laws, draws up tax-rolls, sends out tax-collectors; Christianity levies taxes by the law of charity; its assessors and collectors are free-will and conscience. The States of Europe are staggering under the huge burdens of public debt in spite of their compulsory system of taxation, and their financial embarrassments have given birth to that mystery of iniquity—gambling on the stock-exchange with all its attendant moral corruption. Christianity, on the contrary, with its system of taxes, has always found abundant means for all its glorious enterprises. Look at our churches and monasteries, our charitable institutions for the relief of every human ailment and distress, our parishes and bishoprics spread over the surface of the globe; think of all the money that has been gathered for the poor, of our schools, our colleges and ancient universities; and remember that, all this with scarcely an exception, is the result of personal sacrifice, and you will have some idea of the life-giving power of Christianity. What Christianity was in times past, such it still is to-day. If we were to count up all the works of charity founded and supported by voluntary contributions during our own lifetime, what a vast sum should we not arrive at? During the last five years[30] alone the Catholics of the world have sent twenty million florins to the Holy Father. How can we, in the face of these facts, suppose that Christianity will not be able to raise the necessary funds for setting on foot enterprises for the benefit of the working-classes?

After describing the grave dangers to the faith and morals of the workpeople from our present capitalistic industrial system, and how they might be obviated by coöperative production, Ketteler concludes:

In our day, just as in former days, there is no dearth of men who feel impelled to do good to their fellow-men. It seems to me there could hardly be anything more Christian, more pleasing to God, than a society for the organization of coöperative associations on a Christian basis in districts where the distress of the workpeople cries loudest for relief.

[30] 1859-1864. Ketteler was one of the most zealous promoters of the collections for the papal treasury. Cf. Pfülf, II, pp. 4 ff.

Above all things, it is necessary that the idea of coöperative associations and the ways and means of organizing them be examined on every side. For only when their importance for the working-classes shall have been recognized on all hands, not least of all by the people themselves, and their feasibility demonstrated, can we hope that the attempts to establish them will be multiplied.[31]

Although Ketteler does not expressly treat of the duties of the State in regard to the working-classes (this question did not enter into the scope of his work), he insists on the right of the workman to the protection of the civil power and repeatedly gives expression to his deep regret that legislative bodies have frequently displayed not only culpable indifference, but also downright hostility, to the just demands of the largest section of the body politic. "Whoever works for another," he says, "and is forced to do so all his life, has a moral right to demand security for a permanent livelihood. All the other classes of society enjoy such security. Why should the working-classes alone be deprived of it? Why should the toiler alone have to go to his work day after day haunted by the thought: 'I do not know whether to-morrow I shall still have the wages on which my existence and the existence of my wife and children depends. Who knows? perhaps to-morrow a crowd of famished workmen will come from afar and rob me of my employment by underbidding me, and my wife and children must beg or starve.' The wealthy capitalist finds protection a hundredfold in his capital —competition is scarcely more than an idle word for him— but the workman must have no protection: hence the fierce abuse so persistently heaped on the trade-guilds. I am far from pretending that the guild-system had no weak points. Authority has often been abused; but it has not on that account been abolished. Many abuses, too, crept into the trade-guilds for want of proper supervision and timely adjustment to new conditions; but the system itself rested on a right principle which should have been retained, and could have been retained *without detriment to a healthy development of industrial liberty.*"[32]

[31] Op. cit., pp. 138-148.
[32] Op. cit., pp. 26 ff.

Later on, as we shall see, Ketteler found occasion to particularize certain urgent reforms which the State must help to carry out.

We cannot bring this imperfect analysis of *Christianity and the Labor Question* to a more fitting close than by using the author's own words: "What I have written is addressed not only to Catholics, but to all who have a heart for the working-classes and share our faith in Christ, the Son of God . . I am convinced that the great social questions, of which the labor question is only one, would be easy to solve if it were not for the unhappy schisms that divide Christendom. May God restore to us what we all still profess when we pray: 'I believe in one holy Catholic Apostolic Church.'" [33]

The publication of *Christianity and the Labor Question* was an event whose importance cannot be overestimated. Within a few months three editions were called for.[34] Twenty-five years afterward, Windthorst wrote: "We all venerate Bishop von Ketteler as the champion and doctor of Catholic social aspirations. . . It will ever redound to our glory that it was a prince of the Catholic Church who, at a time when Economic Liberalism controlled public opinion, had the courage to raise the banner of Christian social reform." [35] "The book has made the rounds of Germany," the *Mainzer Journal* could write, 19 June, 1864, "and because of the deep earnestness with which it treats the labor question and the clear flashes of light it throws on the most perplexing parts of this most perplexing question, has won the approbation even of its enemies. . . We have no doubt that very many, especially among the clergy, the public officials and business men, as well as among the aristocracy, will be impelled by the study of this book to lend a willing hand, each in his sphere, for the amelioration of our wretched labor conditions." [36]

The hope here expressed was not vain. A number of excellent Catholic pamphlets and books on the social question were published within the next few years. It was recognized on all hands that a new element had been introduced into the

[33] Op. cit., p. 160.

[34] It was translated into French by Ed. Cloes, of Liége, in 1869.

[35] Introduction to the 4th ed., Mainz, 1890.

[36] Pfülf, II, p. 189.

discussion of the labor question which could not be ignored, and that Liberalism had to reckon with an opponent that bade fair in time to become more formidable even than Lassalle, because he had truth and singleness of purpose on his side. As early as 1869 Schulze-Delitzsch complained of the rapid spread of "Ketteler's ideas in the Rhineland."

Nevertheless, Ketteler's ideas were in many respects so new, so far ahead of the times; his proposals so daring and his declaration of war against Liberalism so open, that comparatively few even in the Catholic camp had the courage to follow his lead then and there. Some looked upon the labor question as "the question of the future," and preferred not to wrestle with it just then. To others it was a spectre which had better be let alone: they themselves, at any rate, had no wish to drive it away. However, sincere and touching proofs of appreciation were not wanting at the time. Letters of congratulation and thanks poured in on the Bishop from all sides, from prelates and wide-awake curates, from university professors and simple workingmen, from Catholics and Protestants. A Protestant gentleman of Hamburg, President of the German Craftsmen's Union, hastened to thank him in the name of all his associates for his fearless defence of the rights of the workingman and for having demonstrated to the world in his own person "that Christian charity knows no bounds." "The reading of your splendid book," a Protestant whitewasher wrote from Berlin, "has been a real refreshment to me. I shall continue to study it. . . ." A Catholic rope-maker duly acknowledges "the genuinely Christian efforts of His Grace to help the working-classes," but he hasn't much faith in modern Christian charity, and doesn't expect too much help from that quarter. He ought to know; for he had struggled for twenty years to keep above water, but had gone down in the end without any one having made an attempt to save him. His sad story occupies eight closely-written foolscap pages. Perhaps the most touching letter of all is that of a Protestant mechanic of Breslau. "My Sunday-work to-day," he writes, "consisted in reading your *Labor Question and Christianity,* and I wish to end it by answering a few of the questions you put. The disintegration of the family is the cause of our ever-increasing social misery. . . We are living very much

like heathens: we do not fulfil the purpose for which God created us; therefore we must perish. . . If I cannot see you in this world, I wish to visit you in the next and thank you for being a lover of men."

These and numerous other heartfelt effusions indemnified Ketteler for the vile abuse heaped upon him from other quarters. Thus the Liberal journals persistently accused him of inflaming the masses with hatred and contempt for the existing order of things and of championing the cause of Socialistic Radicalism. In 1871 this charge was openly repeated in the German Reichstag by a spokesman of the National-Liberals. Ketteler replied: "I cannot expect Herr Fischer to give himself the trouble of reading my book. But in case he should feel inclined to take cognizance of its contents, I shall be happy to present him with a copy. He will certainly find no 'courting of the masses,' nor 'speculation on the instigation of the masses' in it. I am a Christian and a priest and in this double capacity I have a double right not to remain indifferent to the weal and woe of the working-classes. Therefore I reject with disdain any attempt to interpret my sympathy for the people as 'a speculation on the instigation of the masses.'" [37]

The *Social-Demokrat*, the leading Socialist organ, laughed at the Bishop for "trying to achieve great things with small means," but was delighted nevertheless to see that he stood up for universal suffrage, even though he did so with a reservation.

What did Lassalle himself think of Ketteler's book? On 23 May, 1864, a Socialist celebration took place in Ronsdorf, near Barmen; about 900 workmen had come together mainly to hear and see Lassalle, who, as usual, completely carried them away by his eloquence. After outlining the work done by the General Association of German Workingmen, he devoted fully thirty minutes to Ketteler, "a man who is regarded as a saint on the banks of the Rhine," who "has for years devoted himself to scientific research," and whose words "are not only listened to with respect as those of a savant, but with reverence." "Thereupon," so an eye-witness afterward in-

[37] Pfülf, II, p. 196.

formed the Bishop, " Lassalle read several passages from your book.[38] . . . He was in ecstasy, and the audience applauded vigorously; some one even cried: 'Long live the Bishop of Mayence.' . . . True, he continued, you had raised two objections against his proposals. . . But your first objection was not founded. . . . Your second did not exist for him and the audience. . . . He did not breathe a syllable about the capital remedy proposed by you for the ills of the laboringman and of all men—Christianity. In fact throughout his discourse he never once mentioned religion or morality." [39] Evidently Lassalle held Ketteler in high esteem, but could not resist the temptation to make capital out of his book for his own cause.

Two years later, Ketteler had occasion to give expression to his opinion of Lassalle and the Association founded by him. Three Catholic workmen of Dünwald (near Cologne), asked him whether they could in conscience continue to belong to the General German Workingmen's Association. Though in the midst of a confirmation tour, he sent a long letter in reply, which breathed the tenderest love and sympathy for the cause of the working-classes. Without giving a definitive answer to their query—a matter that pertained, he said, to their diocesan bishop—he tried to make them understand that a good Catholic could not belong to an association which had departed from the purpose of its founder and was directed by men notoriously hostile to Christianity and the Church. From the original draught of this letter, which was published after Ketteler's death,[40] it is evident that the bishop judged far more favorably of Lassalle's personality and aspirations than most of his Catholic contemporaries. Quite different, as we shall see, was his verdict on the Socialistic Labor Party, which arose long after Lassalle's death.

But to return to the year 1864. In spite of the many and great difficulties that stood in the way, Ketteler was firmly resolved to carry out the idea so warmly espoused by him of Productive Associations for Workingmen. Among his papers

[38] The passages were Ketteler's criticism of Economic Liberalism and his description of the degradation of labor.

[39] Raich, *Briefe,* pp. 296-298; Pfülf, II, pp. 192 ff. Goyau, op. cit., pp. xxxv-xxxviii.

[40] Raich, *Briefe,* pp. 332-8.

Father Pfülf found a number bearing on this subject. One is of special interest, as it gives evidence of the vastness of the social reform schemes that occupied his mind at the time. After showing the necessity of workingmen's associations under existing economic conditions, he briefly discusses the efforts that had been thus far made in this direction. The trade-unions, he says, "are justified as operations are justified on a diseased body: they presuppose a state of sickness; but, the malady being there, they are relatively good. Therefore the obstacles placed in their way by the law must be removed. On the other hand, we must not aid in deluding the workman into the belief that in trade-unions alone is salvation." Of the Schulze-Delitzsch Associations he has this to say: "They have awakened and furthered the idea of association: this is a great boon, a return to the dark Middle Ages! They have been helpful in many ways to the workingmen. In some respects they have the advantage over the trade-unions. But they have been abused, enlisted in the war on religion, and the directors have often used them merely as a means to enrich themselves. . . However, if honestly managed, they can always be of some service."

He then passes on to the discussion of the Productive Associations properly so-called, where the workmen are at the same time the sole proprietors of the business. He is fully alive to the difficulties and dangers of such enterprises, but thinks that Christian charity will overcome all obstacles. He next dwells at some length on Business Partnerships, at the head of which there is one owner and manager, who keeps some of the shares representing the business capital for himself and sells the rest on easy terms to his workmen. "The advantages of these associations are obvious: on the one hand, the better class of workmen will in time become part owners of the business, whilst, on the other, the drawbacks of the Productive Associations are obviated by uniformity of management and sufficiency of capital."

The promotion of this quadruple system of association, by adopting the good features of each, is, in the Bishop's eyes, "one of the most important tasks of the age, one of the most beautiful tasks of the Christian nations." He is determined to make a beginning himself by founding a grand central as-

sociation for the organization of workingmen's associations. From his own revenues he was ready to contribute 5,000 florins annually for six years. "In addition to this I am prepared . . ." Here the manuscript breaks off. No doubt he was on the point of mentioning a still greater sacrifice he was willing to make for the success of the enterprise. He also projected the founding of a People's Bank to be controlled entirely by workingmen.[41]

All these beautiful dreams were doomed never to be realized. A deeper study of economic and other conditions gradually convinced Ketteler himself of their impracticability. Then, without more ado, he began to limit his plans to the attainable. He was ready to support any undertaking that would assure to the workmen an income over and above their daily wages. This would at any rate solve the subsistence question, he thought, and the social question too, in so far as it was a "stomach question". From his letter to Lassalle we see that he had 50,000 florins on hand with which he intended to start a number of such associations for the Grand-Duchy of Hesse. A combination of untoward circumstances prevented him from carrying out his plan at the time; the necessity of employing almost the whole of his income for the maintenance of the diocesan orphan asylums and other charitable institutions, wars, the Vatican Council, the Kulturkampf, old age, forced him to give it up altogether. Besides, the time was not yet come for such schemes to be successfully carried out. Men had to be educated up to them. The Catholics had so far done little to organize the Catholic workingmen; they did not seem to think it necessary. No one did more to enlighten them on this point than Ketteler. Organization was the magic word on which he centred all his hopes for the solution of the labor question—organization supported by the Church and the State. In sermons, occasional addresses, talks to his seminarians, he reverted to this theme. On 19 November, 1865, the *Gesellenverein* celebrated the anniversary of its foundation. Ketteler preached the sermon, his subject being "The Real Enemies and the Real Friends of the Workman." A few days later the *Social-Demokrat* reproduced the most salient passages of the discourse, remark-

[41] Pfülf, II, pp. 197-199.

ing introductorily that "the Bishop of Mainz had spoken words of extraordinary significance, which deserved the widest circulation." What pleased the labor organ most was Ketteler's insistence on the necessity of labor organizations and of legislative protection for them. The following notes jotted down by Ketteler in 1865 cover in the main the same ground and deserve to be recorded, as they reveal the position of his mind on the labor question less than a year after the publication of his *Arbeiterfrage*:

Who must help? Some say: The Church alone can help. True, inasmuch as no one can help without the Church; otherwise, one-sided. *Many* must help.

I. What can the *Church* do? 1. The moral foundations: awaken in employers and employed the sense of the all-importance of the moral goods of mankind; 2. in conjunction therewith arouse the spirit of charity.

II. What can the *State* do? 1. Associations; 2. supervision; 3. prohibitive measures; 4. occasional subventions.

The State should make laws to facilitate organization and for the protection of labor (working hours, wages); advance capital only exceptionally; provide factory-inspectors.

III. What the State *cannot* do.

IV. What can *all* do?[42]

At a time when very few, if any, German sociologists even thought of transplanting the English trade-unions to Germany, Ketteler pointed to them as the basis for the organization of the working-classes.

"Corporate self-help," he wrote in 1865, "must take the place of the individual self-help of Liberalism, without however excluding reasonable support on the part of the State. To this end I maintain the necessity of an organization to which all the workmen must belong. As basis, the Gewerkschaft (Trade-Union). Examine its organization. Encourage it to make proposals. Then elaborate a constitution for the working-classes. The Union must assure protection, material and moral, to its members in the sense of corporate self-help. The various Unions form district federations. These federations are courts of appeal for the members; they

[42] Pfülf, II, p. 204.

administer the common funds and form the connecting-link between the State and the Union. Recognition of the district federations by the State. . . "[43]

The "pulverization process" inaugurated and promoted by economic Liberalism could be best counteracted, Ketteler thought, by professional organization. Such organizations would moreover offset the centralizing tendencies of the State, because each would enjoy autonomy within its proper sphere and be secured against the invasion of its rights from without by constitutional bulwarks. Even the working-classes, he was sure, could be educated for a certain degree of autonomy, which, by wise control, could be kept within proper bounds. Can we aspire to such a general organization of classes and professions? he asks. Study and experience had taught him that there is no hope of carrying them out for the present. But as he was no mere social theorizer, no mere dreamer of Utopian dreams, and as the distress of the working-classes was growing worse from day to day, the Bishop quietly pigeonholed his grand plans of universal reform and looked about him to see where the need was greatest and what could be done to relieve it.

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ST. CECILIA AS A PATRONESS OF MUSIC.

FROM time immemorial St. Cecilia has been regarded as the Patroness of Music. We have always associated the glorious martyr with musical instruments; and the Feast of St. Cecilia has been generally regarded as the special day for musical celebrations in her honor. Alas! the philistines are abroad, and not long since writers of eminence have not hesitated to declare emphatically that this association of St. Cecilia with music or musical instruments goes back only to the first quarter of the fifteenth century, or at farthest to the close of the fourteenth century.

Here let me quote from two recent writers on the subject. Heinrich Detzel, of Freiburg in Breisgau, in his *Christliche Iconographie* (1896), after referring to the fact that none of

[43] Pfülf, II, p. 202.

the medieval representations of St. Cecilia represents her as Patroness of Music, and that in none of them do any emblems appertaining to music appear, adds: "Only in the fifteenth and especially in the sixteenth century were attributes of a musical character given to her by Christian art." A more recent writer, Dr. Rudolf Pfeiderer, in his *Die Attribute der Heiligen* (1898), repeats Detzel's statement: "Attributes of musical instruments were not given to her until the fifteenth and sixteenth centuries."

It is fortunate that a more careful research has resulted in the discovery of a much earlier representation of St. Cecilia with a musical instrument as an emblem. This discovery is amply set forth in Dr. Peter Anton Kirsch's beautiful book *Die Heilige Cäcilia, Jungfrau und Martyrin*, published by Pustet in 1902. The find is an exquisite carving by Thomas v. Mutina of St. Cecilia with a portative organ in her hand. This carving is on a side altar in the church of Karlstein in Prague, and dates from about the year 1340 or 1345. Certain it is that Mutina died in 1356. Thus we can trace the cult of St. Cecilia as Patroness of Music in actual representations as far back as 1340. A second representation of St. Cecilia with musical instruments is said by Dr. Kirsch to be in the National Museum of Florence, namely a statuette of the fourteenth century.

But we can go back still further for fully a century. There is in the Medieval Room of the British Museum a beautiful statuette of St. Cecilia, with a musical instrument, which is officially labeled as "early thirteenth century", and is believed by experts to be not later than 1220. In this statuette St. Cecilia is standing beneath a canopy, and playing a cithara or cruit of four strings—plucking it with the fingers. The figure is of gilt copper, and is of Southern French provenience: total height two feet, six and three-quarter inches; the figure alone is nineteen inches in height. Mr. R. E. Brandt, who has reproduced this statuette in the privately printed program [1] of the St. Cecilia celebration by the Musicians' Company of London, 23 November, 1908, says that it is specially interesting by reason of the fact that "it would seem to be

[1] For a copy of this program I am indebted to the courtesy of A. F. Hill, Esq., F.S.A.

the earliest known representation of St. Cecilia with a musical instrument as emblem".

Further investigation may bring to light earlier representations of the Saint with musical emblems, but it is satisfactory to be able to point to actual statuettes of the early thirteenth century, as against the views of those who have stated so positively that there exist no such representations "previous to the beginning of the fifteenth century." In this connexion, it is only necessary to add that the celebrated painting by Van Eyck and the statue of St. Cecilia in St. Stephen's Cathedral, Vienna, are both of the fifteenth century, but it must be borne in mind that the artists were acquainted with a previously long established tradition of St. Cecilia as Patroness of Music.

Let us now see whether there is any documentary evidence to bear out the tradition. At once we naturally turn to the Office for the Feast of St. Cecilia, and there we find the delightful Antiphon: "Cantantibus organis Caecilia in corde suo soli Domino decantabat dicens: Fiat cor meum et corpus meum immaculatum, ut non confundar." Again, in the Spanish Breviary compiled by Leander, Archbishop of Seville, the friend and correspondent of Pope St. Gregory the Great, in the first decade of the seventh century about the year 609, there is allusion to St. Cecilia in a musical aspect:

Noctis horas et diei
Mentis implens cantico.

To Irish readers it will doubtless be a peculiar satisfaction to learn that the cult of St. Cecilia in relation to music was fostered by the Irish monks of the seventh century. St. Maildubh, who founded the great English monastery of Mailduffsburg (now Malmesbury) was a votary of St. Cecilia, and imparted his enthusiasm to his disciple St. Aldhelm, who succeeded him as abbot in 675. In the charming poem *De Laude Virginitatis*, written by St. Aldhelm in 688, he plainly alludes to St. Cecilia's association with the organ. This poem is not generally accessible, and therefore I shall quote the following as ample proof:

Quamvis harmoniis praesultent organa multis,
Musica Pierio resonent, et carmina cantu.
Non tamen inflexit, fallax praecordia mentis
Pompa profanorum quae metit retia sanctis
Ne forte properit paradisi ad gaudia miles.

Nor is it without a certain significance that the oldest existing bell at Cologne, dating from the eighth century, was made by the Irish monks of Cologne, and dedicated to St. Cecilia. And it may be added that the requisite picture of St. Cecilia with a portative organ was painted for the church of St. Columba at Cologne by an unidentified artist *circa* 1495. It is now in the Pinakothek at Munich. .

Let me here answer an obvious objection to the association of St. Cecilia with the organ. It is contended that organs were not in use in the second century, and therefore that the traditional view is an anachronism. As a reply to this it is merely necessary to say that at the date of St. Cecilia's martyrdom (22 November, 229) organs were very popular in Rome—both hydraulic organs and pneumatic organs. Even assuming that the Saint was martyred in 177 (and this assumption is totally discredited in recent years), organs were then in use. Optatian, in 145, describes the existing organs as consisting of fifteen pipes, namely fourteen notes for the seven modes, and one additional for the proslambanomenos. Claudian, the poet, and the Emperor Julian the Apostate both describe organs. Nay more, there is now in the Museum at Carthage a hydraulic organ dating from the second century A. D., while there are several coins of Nero with a representation of the hydraulic organ. And it may be observed that organs were introduced into the churches in Spain early in the fifth century.

But there is an equally effective answer. The word organ was generically applied to represent any class of musical instruments, and as from the seventh century the king of instruments was inseparably associated with divine worship, so also the association of St. Cecilia and the organ grew up and developed. The church of St. Cecilia in Trastevere in Rome was erected on the site of the virgin martyr's home by Pope Sixtus III, in 436, and the feast of our musical Saint was noted in the Martyrology of St. Jerome, as also in the Sacramentaries of Pope Leo the Great (d. 450) and Gelasius (d. 496) and in the Martyrology of St. Bede. At length Pope St. Paschal I, 8 May, 822, solemnly translated the relics of St. Cecilia from the Catacombs and gave directions for a perpetual choral celebration in honor of the Saint. This chanting

of the Divine Office night and day, thus inaugurated, lent an added value to the traditional connexion of St. Cecilia and the organ, and set the seal on the vogue of St. Cecilia as Patroness of Music.

In England, as has been stated, the cult of St. Cecilia was started by the Irish monks, the teachers of St. Aldhelm and St. Dunstan. It is also worthy of note that the name Cecilia, under the form of Sighle, or Sheela, became extremely popular in Ireland. Chaucer, in his *Second Nonne's Tale*, thus refers to St. Cecilia:

> And while that organs maden melody
> To God alone thus in hir hert song she—

which couplet is a free translation of the Latin Antiphon at Lauds in the Office of St. Cecilia. It is especially remarkable that even after the unhappy severance of England from Rome at the period of the so-called Reformation, the name of St. Cecilia was retained in the Protestant Calendar prefixed to the Book of Common Prayer. The name, however, is generally Englished as "Cecily".

As early as the year 1502 a musical association was founded at Louvain, which was placed under the auspices of St. Cecilia. Not long afterward Raphael painted his celebrated picture of the Saint, with a portative organ in her hands. It was not until the year 1571, however, that the first distinctively musical religious association was formed at Coreux in Normandy, under the title of "La Puy de Musique", and the feast of St. Cecilia was made a veritable musical festival. On the vigil of the feast Solemn Vespers and Compline were sung in the Cathedral; and on the day itself there was Solemn High Mass as also Vespers and Compline; not forgetting a Solemn Requiem Mass for the souls of the founders and deceased benefactors on the morrow. After High Mass on the Saint's feast a grand banquet was given, and valuable prizes were offered for the best motets, part songs, airs, and sonnets. At this first Cecilian Festival the first prize—a silver harp—was carried off by Orlando di Lasso, the famous composer.

A similar Cecilian Society was founded at Paris, 18 May, 1575, and was attached to the Church of the Augustinian Friars. Other countries followed this example, and we read of Cecilian Festivals at various continental centres to the close

of the seventeenth century. In 1601 there was a Guild of St. Cecilia at Andernach.

At length the vogue extended to England, in 1683, but the celebration was of a purely Protestant flavor, and included Divine Service at St. Bride's Church, in London. Perhaps the most notable feature of the London celebrations was the annual ode, written by eminent poets (Dryden, Pope, Conybeare, Shadwell, D'Urpey, and Hughes), and set to music by Purcell, Eccles, Handel, Blair, and other famous composers. After the year 1703 the celebrations were held only occasionally, and they were discontinued in 1757.

The Academy of St. Cecilia in Rome, founded in 1566, by Pope St. Pius V, was ratified by Pope Gregory XIII in 1583. It was honored by a Brief from Pope Pius VIII in 1830, and is still flourishing. By a papal decree of 1709 it was ordained that no musician in Rome could exercise his art without the license of the Academy. In 1771, under its auspices, a *piccola feste* in honor of St. Cecilia was held. The Academy developed into a Liceo Musicale in 1870, and was formally launched as such, 3 March, 1877. A spacious concert hall, with a fine organ, was added in 1895. Its musical library was largely added to by Pope Gregory XVI, and was increased by the Orsini Collection in 1875.

In Dublin, celebrations in honor of St. Cecilia were inaugurated at St. Patrick's Cathedral on 22 November, 1727, and were continued for seven years. In 1730 Dryden's *Alexander's Feast* was sung and in 1731 Purcell's *Te Deum* was given, with a sermon by the Rev. Dr. Sheridan, followed by a ball! Although these quasi-religious celebrations collapsed in 1734, several settings of odes in honor of St. Cecilia continued to be occasionally performed, one of which by Dr. Samuel Murphy, Organist of St. Patrick's Cathedral, was given at Fishamble St. Music Hall, 20 April, 1768, and repeated, for the benefit of the Lock Hospital, 31 January, 1769.

Early in the nineteenth century the Society of Artist Musicians of Paris revived the Cecilian celebrations, and had a specially composed Mass performed in the church of St. Eustache on the feast of St. Cecilia. To this society is due the production of many beautiful Masses by such distinguished

composers as Adam, Niedermeyer, Dietsch, Gounod, and Ambroise Thomas, between the year 1835 and 1857.

In Germany, the Cäcilien Verein, or Society of St. Cecilia for the restoration of church music in accordance with liturgical requirements, was founded by the Rev. Dr. Franz Witt in 1870, and received the approbation of Pope Pius IX. This movement had been considerably helped by the publication of Haberl's *Magister Choralis* in 1865, a work which has now gone into thirteen editions, exclusive of the translations into English, Italian, French, Spanish, Polish, and Hungarian. Little wonder that Canon Haberl should have had many honors heaped upon him; and, in 1895, he was appointed President of the Cäcilien Verein of Germany, Austria, and Switzerland.

Arising out of a decree of the Dublin Synod, 25 November, 1879, a Cecilian Society, on the lines of that founded by Dr. Witt, was established in Dublin by the Rev. Nicholas Donnelly, the present Bishop of Cania. The first meeting was held in St. Andrew's Church, Westland Row, in 1880, on which occasion a magnificent sermon on Church Music was preached by the renowned Father Burke, O. P.

American readers may be interested to know that the first Society of St. Cecilia for the cultivation of classical music was established at Charleston, South Virginia, in 1762. New rules were drawn up and confirmed, 22 November, 1773, the special feature being a yearly concert on St. Cecilia's Day. One of the founders, Robert Dillon, was an Irishman. It is gratifying to learn that this society still flourishes, in its 150th year.

The St. Cecilia Society of New York was not founded till 1791, and it gave weekly concerts for eight years, when it merged into another society—Joseph Fitch being then the President. Two years later, in 1793, we meet with a St. Cecilia Society at Newport, Rhode Island. It does not come within our scope to touch on the Cecilian Societies—purely Catholic—for the advancement of Catholic Church Music in America. My chief aim has been to vindicate the tradition of St. Cecilia as a musical Saint and as the special Patroness of Music.

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

ORTHOEPY IN THE PULPIT.

He that loveth correction loveth knowledge: but he that hateth reproof is foolish.—Proverbs 12: 1.

Even in a speaker of recognized ability his mispronunciations fall harshly upon the ear, and cause the hearers to suspect that his early if not his later education has been wanting in polish; or (what is perhaps more to his detriment) that he has not been accustomed to the society of refined and cultivated people.—W. H. P. Phyfe.

In order to deserve a place among the best speakers, it is not enough that one should have what is commonly termed a good education and good sense; he must have paid particular attention to the subject of pronunciation—unless he has been surrounded during the whole period of his education with none but correct speakers, which is seldom or never the case, at least in this country.—Joseph Thomas, M.D., LL.D.

ONE Sunday morning about twenty-five years ago, the pastor's place in the pulpit of a certain Canadian church was taken by a young priest, a professor in a neighboring college. The preacher acquitted himself fairly well —at least in his own opinion, and was accordingly not much affected by the good-humored chaff indulged in at his expense by a company of four or five at the subsequent dinner in the presbytery. Comments on his rounded periods and striking figures and oratorical climaxes quite failed to disturb his equanimity; but one bit of specific criticism, though it came in the guise of a compliment, rather nettled him. "Joking aside, Father", said the critic, "I want to congratulate you on your orthoepy. You spoke a full half-hour, yet I noticed only three mistakes in your pronunciation."—"Indeed!" was the reply. "May I ask what they were?"—"Well, you misplaced the accent in 'discourse' and 'vagary', and you gave the wrong vowel-sound to the first syllable of 'quiescent'." The point proved to be well taken, and as the preacher, though not inordinately fond of correction, did love knowledge, he was not foolish enough to resent the implied reproof. Two direct results of that left-handed compliment were a closer study of the dictionary on the part of the reverend professor, and his introduction of a text-book on orthoepy into his English classes in the college; a third, though

indirect, result is his preparation, after the lapse of a quarter of a century, of the present suggestive rather than comprehensive paper.

Any hesitancy about proffering to the scholarly readers of this REVIEW an article on so elementary, not to say so kindergarten-like, a subject as correct speech has yielded to the writer's conviction that such an article will prove genuinely useful to some, at least, of the younger clergy, and may perhaps be found not quite devoid of interest to a good many of their elders. Oliver Wendell Holmes spoke for others than himself when he wrote: "The latch-key which opens into the chambers of my inner consciousness fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts. The longer we live, the more we find that we are like other persons. When I meet with any facts in my own mental experience, I feel almost sure that I shall find them repeated or anticipated in the writings or conversation of others." Applying this theory to the matter in hand: at any time during the past two or three decades a discussion of clerical orthoepy by a writer with my present experience would very surely have interested *me*; consequently there are probably several hundred subscribers to this periodical who will not consider it a waste of time to peruse the following paragraphs.

Of the desirability of correct pronunciation in the pulpit there can scarcely be any question. If Scripture warrant be called for to emphasize its importance, such warrant can without undue straining be found in St. Paul's oft-quoted counsel, or precept: "Let all things be done decently and according to order." Now, faulty pronunciation is emphatically *not* decent, in the primary, etymological sense of that word,—is not becoming, not befitting either the dignity of the pulpit, the character of the preacher, or the nature of the preacher's utterances. Mispronouncing is clearly not "according to," but against, that order and harmony which should characterize any deliverance of the Word of God. Our spoken language is the dress of our thoughts, and it would be difficult to prove that slovenly utterance in a preacher is not fully as reprehensible as is slovenly attire; that the priest who is guilty of a careless, slipshod, vicious method of expression

is any more excusable than he would be for appearing in the pulpit with dishevelled hair, unshaven face, a soiled collar, and a ragged surplice. At the very least, incorrect pronunciation is quite as incongruous in the pulpit as the violation of grammar or the use of slang. There is at bottom just as much impropriety in a preacher's discoursing to his congregation on the "real diffrince between grievyus and veenyil sins" as in his assuring them that "them there Saints simply knowed God's will and done it", or in his telling them (as, alas! once upon a time a pastor of our acquaintance actually did tell his astounded flock): "That's the kind of a hairpin I am, and don't you forget it."

It is possible of course that carefulness as to one's pronunciation may degenerate into preciosity, or the extreme of being overnice; but such undue fastidiousness is certainly not so common among public speakers in general or pulpit orators in particular as to constitute anything like a prevalent abuse. Gross blunders, wide deviations from accepted usage, are a good deal more in evidence in both the private and the public discourse of even professional persons than are purism, scrupulous accuracy, or affected daintiness. Excessive refinement in orthoepy is indeed about the last fault with which the average preacher can be charged, save in patent irony; and many a cleric who flatters himself that his pronunciation is unexceptionable is in reality habitually guilty, not merely of negligible imperfections and venial transgressions, but of veritable mortal sins against propriety of speech.

If the foregoing statement impresses the reader as being a piece of rhetorical exaggeration, let him reflect for a moment on the way in which one or another of his clerical friends, if not he himself, would be liable to deliver such a sentence as: "My dear brethren, it is ordinarily a good plan for those who are conversant with the Douay version of the Bible to read therein the vernacular rendering of the introit, the epistle, and the gospel of each Sunday's Mass." The sentence contains no uncommon words, no terms likely to be foreign to an average preacher's vocabulary; yet the writer has in his time heard seven or eight of them habitually mispronounced by clerics who would have indignantly resented the imputation that their pronunciation was in some respects illiterate rather

than scholarly. "Brethren" is a word of two syllables, with the accent on the first, and with the vowel-sound of short *e* (as in met) in both; yet who has not heard it pronounced "bruthern", "bruthren", or "bretheren"? "Ordinarily" has the primary accent on the first, not the third syllable; "conversant" is also accented on the first; and "with" is not a rhyme for "pith" or "myth", its *th* being sonant or vocal, as in "breathe". "Douay" has the accent on the second syllable; the third vowel in "vernacular" is the modified long u, not short u, or short i; "introit" is a word of three syllables with the accent on the second;[1] and, finally, the *t* in "epistle" is silent.

The primary impulse of a reader who, on consulting his dictionary, finds that he has all his life been mispronouncing any one or several of these common words, is perhaps to comment: "Oh, well; what's the odds? My people understand me; that's the main thing." The comment is natural enough; we are all prone to excuse ourselves for violations of any code, moral or social; but, as an argument, it is a patent fallacy, hardly worth while exposing. The "main thing" is assuredly not the *only* thing that merits attention, either in speech or action, else rubrics and ceremonies innumerable might be disregarded with impunity. Equally fallacious is the probable comment of some downright old pastor of the rough-and-ready type: "'Twould suit you far better to be trying to get the grace of God in your heart, and put some piety into your sermons, than to be so mightily concerned about all this Miss-Nancyism in pronouncing." If there were any incompatibility between orthoepic proficiency and the deepest piety, if carefulness in pronouncing a sermon meant carelessness as to its substance and form, or if correctness of delivery could be secured only at the cost of earnestness and unction, the supposititious old pastor would be right; as it is, he is simply begging the question. It is a perfectly gratuitous assumption that a scholarly, correct speaker is necessarily an ineffective one, or that the force of the best-constructed and most feelingly delivered sermon will be

[1] Though perchance you don't know it,
Still, the word is intróit.

increased by the preacher's disregard of good usage in the pronunciation of its words.

Before going farther, however, something should perhaps be said of this phrase, "good usage", which denotes the court of last resort in determining whether or not a word is correctly pronounced. Use is admittedly the law of living language, both as to the meaning and spelling of words, and as to their sound as well. The usage of English-speaking people ultimately decides not only whether a given word is good English or not, but, in case it is a legitimate word, how it should be spelled and how pronounced. Naturally, the use that thus becomes law must possess several essential qualities. It must be reputable, the use of the educated, not the illiterate; it must be national, not merely local or provincial; and it must be contemporary or present. To ascertain what good use, as thus defined, decrees concerning the pronunciation of particular words is the professed business of lexicographers, and the results of their labors we find recorded in our standard dictionaries. Provided our manner of pronouncing an individual word is authorized by such a dictionary we need not take account of any adverse criticism; if we cannot quote in our support such an accredited authority, our position is logically untenable. "Yes", interjects some reader whose wish is possibly father to his thought, "but there is good authority nowadays for so many different pronunciations of the same words that it is practically impossible to pronounce them wrong." This statement is measurably true of a few English words, such as quinine, asthma, cynosure; but, unfortunately for some of us, it is a wild exaggeration as to the great bulk of our vocabulary.

There are of course scores of words in pronouncing which good usage sanctions either of two ways; but there are other scores often mispronounced in a fashion certainly unauthorized by any orthoepist of standing in the past or the present, and not likely to be sanctioned by any standard dictionary of the future. Whether we put the accent on the first or on the second syllables of such verbs as contemplate, consummate, demonstrate, and illustrate, is a mere matter of taste about which there is no disputing; but our accenting the second, instead of the first, syllables of lamentable, despicable,

peremptory, and ludicrous, is a rank violation of orthoepic good form for which no adequate excuse is available. In default of excuse, there must be some reasonable explanation. What is it? Why do speakers, well educated at least if not scholarly, so often mispronounce? Or, to be more specific, why do priests who have spent a goodly number of years in college and seminary so frequently transgress the rules of orthoepy?

In the first place, very probably, because in their boyhood they had incompetent or grossly negligent instructors. In the second place, as likely as not, because, throughout their college course, they were drilled considerably more in the pronunciation of Latin than in that of their mother-tongue. In the third place, because of an apparently general impression, among educators as well as in the world at large, that correct pronunciation is acquired without any conscious effort, is imbibed spontaneously from one's environment, is an entirely natural acquisition as is the growth of the body or the development of the mental powers. Such an impression is as thoroughly erroneous, at least in this country, as any proposition ever condemned by the Holy See. Pronunciation of some kind one does indeed acquire without conscious advertence to the process of acquisition; but, given the conditions of social life on this side of the Atlantic, the kind is apt to be faulty and vicious rather than accurate or correct. The ability to pronounce English faultlessly can be attained only by genuine and long-continued study; it is no grace infused at the time of a priest's ordination, and there are even reasons for believing that it is not a necessary concomitant of the reception of the mitre or the pallium.

It is a commonplace that first impressions are apt to be durable, and the experience of every one who has made a special study of orthoepy proves that mispronunciations acquired in boyhood have a most exasperating fashion of thrusting themselves on the tongue even when that unruly member has been taught better. Now, in the course of thirty years spent in the classroom, the present writer came into contact with boys and young men from all the Provinces of Canada and from most of the States of the Union, and he long ago discovered that while orthoepic improprieties vary

in different geographical districts, improprieties of some kind prevail in all of them, so that the Spirits of verbal cacophony and mutilated English may well exclaim:

> No pent-up Utica contracts our powers,
> The whole unbounded continent is ours.

Apropos of the ejaculation "Haöw", uttered by the Divinity-Student in *The Professor at the Breakfast-Table*, the author of that book remarks: "Gentlemen in fine linen, and scholars in large libraries, taken by surprise, or in a careless moment, will sometimes let slip a word they knew as boys in homespun and have not spoken since that time—but it lay there under all their culture." Instead of "boys in homespun", he might have said "boys in short dresses". We have known a priest in his forties, a man of more than ordinary culture and a quasi-professor of elocution, who in his public recitation of the Rosary or the Angelus invariably said "Hail Melly, full of grace," a patent reversion of the memory to the days of infancy. Boyish inaccuracies of speech, then, are not easily uprooted even when they come to be known as inaccuracies; and the mischief is that many a cleric keeps on repeating throughout his maturity blunders acquired in his youth and never afterward recognized as deviations from correct usage. Perhaps the indication of a few of them will add to the practicality of this paper.

Mistakes in pronunciation arise from giving the wrong sounds to the letters of a word, or from placing the accent on the wrong syllable thereof. As there are some fifty sounds for the twenty-six letters of our English alphabet, and as the possibilities of misplacing the accent or accents in words of several syllables are multiplex, it is manifest that in such an article as this only comparatively few errors can be taken account of. To begin with our first vowel: the long sound of *a*, as in hay or say, is very often replaced, and incorrectly so, by the sound of long *a* before *r* in the same syllable. Our Lady's name, for instance, phonetically spelled, is not Mare-y, but May-ry. So, too, the papal crown is ti-ay-ra, not ti-air-ra; Baruch is Bay-ruch, not Bare-uch; and vagary is va-gay-ry, not va-gare-y. The short sound of *a*, as in shall, should be, but very commonly is not, given to the initial syllables of

alternate, alternative, altercation, and to the third syllables of genealogy and mineralogy. The dipthong *æ*, often takes, in the utterance of priests who have studied the continental, the French, or the Italian pronunciation of Latin, the sound of long *a*. In ægis, æon, æolian, ætiology, Æneas, Æneid, alumnæ, animalculæ, etc., its sound is uniformly that of long *e*, as in see.

Whatever may be said of the traditional English method of pronouncing Latin, it is evident that those who have learned that method are less liable than others to mispronounce either English words and expressions taken directly from the Latin, or close derivatives from Latin roots. Followers of the continental method may readily, for instance, give the improper vowel sounds to such Anglicized words and phrases as affidavit, alias, alibi, apparatus, cadaver, capias, data, detritus, fiat, finis, gravamen, ignoramus, vade mecum, libra, literatim, verbatim, nihilism, quasi, status, quietus, via, virago, rebus, rationale, vice versa, sine die, sine qua non, and dozens of others.

With regard to the long sound of the vowel *u*, as in use, muse, cure, its full pronunciation is exactly equivalent to yoo; and one of the commonest orthoepic blunders of other days was the suppression of the y-element of the sound in such words as new, tune, duke, suit, lure, pronouncing them noo, toon, dook, soot, loor. While most orthoepists still condemn this modification of the long *u* sound, the *Century Dictionary* notes a tendency among even good speakers to lessen the y-element. In practice, one will do well perhaps to follow on this point, as on most others concerning either the pronunciation or the propriety of words, Pope's counsel:

> In words as fashions the same rule will hold,
> Alike fantastic if too new or old;
> Be not the first by whom the new are tried,
> Nor yet the last to lay the old aside.

Commenting on the avoidance of perhaps the most prevalent of all errors of pronunciation, at least in public speaking, Richard Grant White has said: "It is in the delicate but firm utterance of the unaccented vowels with correct sound that the cultured person is most surely distinguished from the uncultured." To mention only a few cases in which such

vowels receive an incorrect sound, the initial syllables "en" and "em", and the final syllables "ment", "less", and "ness" are habitually mispronounced by a whole host of speakers with the sound of short *i* or short *u*, instead of that of the short *e*: indure, inlighten, imbrace, complimunt, commandmunts, carelissniss, gracefulnuss, etc. This fault is naturally most common with speakers who fail to articulate distinctly. Clear-cut articulation is absolutely essential to any one who wishes to be understood by a large body of hearers, especially if he is inclined to speak at all rapidly. The lack of it turns "Extreme Unction" into "extramunction", and occasions many other equally egregious errors. It is to be remarked, however, that while there can be no correct pronunciation without distinct articulation, the converse statement is not true. A man may articulate with exemplary distinctness, yet at the same time violate sundry canons of orthoepy. A small Acadian friend of ours articulated admirably when he read "despicable" as *deez-pie-say-beel*, but he committed seven faults of pronunciation in the process,—gave the wrong sounds to six letters, and in addition misplaced the accent. As a matter of fact, the more perfect the articulation of a poor pronouncer, the more emphasis is given to his blunders. "Heenyus" (heinous) or "instid" (instead), for instance, never sounds so boorish as when enunciated by a notably distinct speaker.

The sounds of the English consonants constitute no less prolific a source of orthoepic errors than do those of our vowels. *G* hard is often improperly changed to *g* soft or *j*, in such words as gerrymander, gehenna, gibbet, gibbous; and soft *g* as often sounded hard in gillie, gibbet, Giotto, gist, and the obsolete gest. The sound of *g* is not rarely suppressed in length and strength, reducing the words to "lenth" and "strenth." Similarly, the *h* is erroneously made silent in shriek, shrink, shrive, shrine, shrill, shrub, and shrug. By the improper omission of the *t* sound, acts, facts, and faults become "aks," "faks," and "false." In all probability, ninety per cent of the people who read or spoke about the exploration of Peary and Cook a year or two ago, talked of the "Artic," instead of the Arctic Ocean; not a few cultured persons seem to ignore that the sound of *th* in truths is identical with its

sound in truth, and some add a superfluous *th* to the word height.

As for the third source of orthoepic blunders, or the third form of them, the misplacing of the accent, it may be well to recall Webster's statement: "There are no principles by which to determine the accent in English." The language has not changed materially since Webster's time, and any so-called rules for the proper accentuation of English will be found to be so vague and indeterminate as to afford little genuine assistance in pronouncing specific, concrete words. Studying the dictionary and observing the usage of good speakers are still the only effective means of learning where to place the accent in English speech.

That a more general employment of these means is desirable, even among preachers, is abundantly evident from the frequently incorrect, and occasionally grotesque, accentuation given to, among other words—adept, adult, abstractly, apotheosis, exigency, exquisite, hospitable, impotent, indisputable, incomparable, irrevocable, irreparable, eligible, contritely, contumely, contumacy, pedestal, recitative, temporarily, arbitrarily, research, address (noun), inquiry, schismatic (noun), tirade, etc.

Akin to improper accentuation is the error of contracting two syllables into one. Speaking of Tom Griffin's pronunciation of "quiet", the author of *The Devil's Parables* says that every Corkonian of his day pronounced the word as one syllable "quite". The mistake is not confined, however, to the natives of Cork. We hear "reel" for real, "pise" (rhyming with rice) for pious, "boynt" for buoyant, "dool" for duel, "jool" for jewel; and a poet-priest not many months ago spoiled an otherwise fine sonnet by rhyming "cruel" (crule!) with "rule". The elision of syllables in pronouncing long words should also be noted. "Accompniment" for accompaniment, "genrally" for generally, "immejately" for immediately", "authoritive" for authoritative, "suppositious" for suppositititious, and "superogatory" for supererogatory, are examples.

In pronouncing proper names from Scripture, it should be borne in mind that the Catholic spelling of a number of them differs from that found in the Protestant version of the Bible,

and that the different spelling frequently calls for a different pronunciation. The final vowel sound in Gethsemani and Noemi, for instance, is long *i*, as in high. The same sound occurs in the second, and accented, syllable of Jairus, and in the first of Dives, which, by the way, is a dissyllable, and does not rhyme, as we have heard a retreat-master make it rhyme, with "hives". Cyrene is a word of three syllables, with the accent on the second; as is Emmaus, accented at will on the first or second; and Raphael, accented on the first. Parasceve has four syllables with the third (see, not say) accented, or, on the authority of the *Century Dictionary*, may be pronounced as a trisyllable with the accent on the first. Capharnaum has four syllables with the accent on the second. The final syllable of the name of the Holy City is "lem" rhyming with "hem", and the man who says "Jerusalum" would probably complain of getting an attack of "nooraligy" at the "zoo-ological" gardens, or talk on a hot day of being "covetyus" of a neighbor's "alapaca" coat. Other Biblical names commonly mispronounced are Belial, Beelzebub, Elishah, Ezekiel, Ezechias, Corozain, Isaias, Bethphage, Esther, Lebanon, Cedron, and, as good old Father V. used to say—in defiance of orthoephy—"et cethra, cethra, cethra, and so on and so forth".

Enough has been written, however, to suggest to the reader the various ways in which his utterance may be vitiated, and perhaps enough also to vindicate the appearance of this paper in the pages of a scholarly review for the clergy. While it would be extravagant to assert that correct pronunciation is all-important to a preacher, it would be equally foolish to look upon it as practically unimportant. Apart from any consideration of the verbal excellence congruous to so sublime a function as preaching, the degree of a man's proficiency in orthoepy is very commonly accepted, whether rightly or wrongly, as the measure of his culture—or his lack of it. Even the most highly cultured speaker may of course occasionally mispronounce; but, as Holmes remarks, "there is a difference between those clerical blunders which almost every man commits, knowing better, and that habitual grossness and meanness of speech which is unendurable to educated persons, from anybody that wears silk or broadcloth."

Such attention as the present writer has given to the subject has convinced him that faultless pronunciation, like Christian perfection, is an ideal toward which all preachers should tend, rather than a facile accomplishment which any considerable number of them are likely to attain. Cherishing no illusions as to his personal limitations, he disclaims any pretension to the title of phonologic expert for himself, and he thinks it highly probable that it is a very exceptional preacher to whom may not be said with substantial truth:

> There are more things in the "Unabridged,"
> your Reverence,
> Than are dreamt of in your orthoepy.

ARTHUR BARRY O'NEILL, C.S.C.

Notre Dame, Indiana.

Analecta.

S. CONGREGATIO CONCILII.

I.

De Methodis possidendi et administrandi Bona Ecclesiastica in Stat. Americae Foed.

Sacrorum Antistitum Foederatorum Statuum Americae magna laus est quod, inter sedulas curas, quibus pro incremento catholicae religionis et pro fidelium pietate fovenda animum et vires impendunt, etiam rerum temporalium Ecclesiae tuitioni et rectae administrationi prudenter consulere nunquam omiserint. Eorum pastoralis sollicitudinis et in hoc plura praesto sunt argumenta, quae inter profecto adnumeranda sunt quae de bonorum administratione in plenariis synodis Baltimorensibus constituta inveniuntur.

Nuper autem nonnulli ex Episcopis, praesentibus attentis circumstantiis et aliquorum locorum peculiaribus necessitatibus perspectis, consilia a S. Sede expetere opportunum censuerunt, simulque SSmum D. N. exorarunt, ut aptae normae ad res temporales gerendas pro tota Statuum foederatorum Americana republica constituerentur.

Sacra autem haec Concilii Congregatio, cui negotium demandatum est, omnibus mature perpensis, ac prius per R. P. D. Delegatum Apostolicum exquisito voto Rmorum Archiepiscoporum istius regionis, atque huic voto praesertim in-

haerens, in plenariis comitiis diei 29 Iulii postremo elapsi, sequentia proponere et statuere censuit:

1.° Ex methodis quae pro possidendis et administrandis ecclesiasticis bonis nunc vigent in Statibus Americae Foederatis ea ceteris praeferenda est, quae vulgo dicitur *Parish Corporation,* cum illis tamen conditionibus et cautelis, quibus in statu Neo-eboracensi in usu est. Hanc igitur methodum Episcopi, si lex civilis consentiat, quoad bona temporalia in suam dioecesim introducere statim curabunt. Si vero lex non consentiat, apud civiles auctoritates efficaciter instabunt ut quam primum concedatur.

2.° In locis tantum in quibus a lege civili non admittitur *Parish Corporation* et donec eius concessio obtineri nequeat, permittitur alia methodus quae dici solet *Corporation sole,* ita tamen ut Episcopus in administratione bonorum ecclesiasticorum procedat, auditis interesse habentibus et consultoribus dioecesanis, et in negotiis maioris momenti de eorum consensu, super hoc ipsius Episcopi conscientia onerata.

3.° Methodus quam vocant *in Fee simple* omnino est abolenda.

Haec quae EE. PP. salubriter constituere opportunum duxerunt, A. T. de auctoritate SS. D. N. communicare gaudeo, spe fretus ex eorum executione in ista praenobili regione maiora bona esse Ecclesiae profutura.

Interim fausta omnia Tibi ex corde adprecor a Domino, et qua par est reverentia me profiteor.

A. T.

uti fr.

C. CARD. GENNARI, *Praefectus.*

B. POMPILI, *Secretarius.*

II.

DUBIA CIRCA DIES FESTOS RECENTI MOTU PROPRIO "SUPREMI DISCIPLINAE" SUPPRESSOS.

Sacrae Congregationi Concilii circa interpretationem eorum quae nuperrimo Motu Proprio *De diebus festis* a Sanctissimo Domino Nostro Pio Papa X die 11 mensis Iulii hoc anno 1911 edito constituta sunt, dubia quae sequuntur enodanda proposita fuerunt:

I. An in festis nuperrimo Motu Proprio suppressis quoad forum, nempe Ssmi Corporis Christi, Purificationis, Annuntiationis et Nativitatis B.M.V., S. Ioseph Sponsi eiusdem B.M.V., S. Ioannis Apostoli et Evang., et Patroni cuiusque loci vel dioecesis, obligatio remaneat Sacrum faciendi pro populo.

II. An in Ecclesiis Cathedralibus et Collegiatis omnia in praedictis festis suppressis servanda sint prout in praesenti sive quoad officiaturam choralem, sive quoad solemnitatem tum Missarum tum Vesperarum.

III. An festa ex voto vel constituto, auctoritate etiam ecclesiastica firmato sancita, a numero festorum cum obligatione sacrum audiendi vigore novissimae huius legis expungantur.

IV. An eadem lex novissima de diebus festis servandis immediate vigeat.

S. C. Concilii omnibus mature perpensis, ex speciali facultate a SSmo D. N. Pio PP. X tributa, ad omnia haec dubia respondendum censuit: *Affirmative.*

Datum Romae ex Secretaria S. C. Concilii, die 8 Augusti 1911.

C. Card. Gennari, *Praefectus.*

L. * S.

B. Pompili, *Secretarius.*

S. ROTA ROMANA.

Citatio Edictalis.

Nullitatis Matrimonii.

Cum constet Curiam Episcopalem *Nashvillen.* citationem Dñae Mildred Montague in hac causa conventae indicere non potuisse quia Dñam Montague reperire datum non fuit, per praesens edictum eamdem citamus ad comparendum sive per se, sive per procuratorem legitime constitutum, in Sede Tribunalis S. Romanae Rotae die 8 Nov. 1911 hora undecima ad videndum subscribi infrascriptum dubium, nec non destinari diem, qua habebitur turnus rotalis pro causae definitione. Cum declaratione quod nisi comparuerit contumax habebitur. Dubium: *An sententia rotalis sit confirmanda vel infirmanda in casu?*

Ordinarii locorum et fideles quicumque notitiam habentes

de domicilio aut commorationis loco dominae praefatae, curare debent, si et quatenus fieri possit, ut de hac edictali citatione eadem moneatur.

Romae, die 6 Septembris 1911.

FRANCISCUS HEINER, *Ponens.*

L. * S.

Sac. Tancredes Tani,
Notarius S. R. Rotae.

TRIBUNAL DE LA SACRÉE ROTE ROMAINE.

Citation par Edit.

NULLITÉ DE MARIAGE.

Puisqu'il conste que la Curie Épiscopale de Nashville n'a pas pu notifier la citation à Madame Mildred Montague, car il n'a pas été possible de trouver cette dame, nous citons par le présent édit la même dame Mildred Montague à comparaître, personnellement ou par procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine, le 8 novembre 1911 à 11 heures du matin, pour voir souscrire le doute ci-dessous rapporté, et fixer le jour de la proposition de la cause devant la Rote; avec déclaration que si la dite dame ne paraîtra pas, on la considérera contumace. Doute: "*La sentence rotale doit-elle être confirmée ou révoquée?*"

Les Ordinaires des lieux et les fidèles ayant connaissance du domicile ou du lieu de la résidence de la dite dame sont obligés, dans la mesure du possible, de l'avertir de la présente citation.

Rome, le 6 Septembre 1911.

FRANÇOIS HEINER, *Ponent.*

L. * S.

Sac. Tancredes Tani,
Notaire de la S. Rote R.

S. RITUUM CONGREGATIO.

I.

DE FESTO S. JOANNIS BAPT. CELEBRANDO.

Quum ex *Motu Proprio* Sanctissimi Domini Nostri Pii Papae X diei 2 elapsi mensis Iulii, Festum Nativitatis S. Ioannis Baptistae, a die 24 Iunii perpetuo translatum, assi-

gnatum fuerit Dominicae ante Solemnia Ss. Apostolorum Petri et Pauli, tamquam in sede propria, nonnulli Rmi Episcopi, paragraphum quartum eiusdem *Motus Proprii* perpendentes, quo cautum est in locis peculiari Indulto Apostolico utentibus nihil esse innovandum inconsulta Sede Apostolica, huic dispositioni obtemperantes, ipsam Sanctam Sedem adierunt, reverenter postulantes a Sacra Rituum Congregatione:

Utrum Dioeceses ubi hucusque Festum Nativitatis S. Ioannis Baptistae quotannis celebratum est die 24 Iunii cum Apostolica dispensatione a Feriatione, possint hunc diem retinere, vel potius debeant sumere praefatam Dominicam in Kalendario Universali nuper assignatam Nativitati Sancti Praecursoris Domini?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, attento novissimo *Motu Proprio* "De diebus festis" una cum subsequentibus declarationibus, propositae quaestioni rescribendum censuit: *Negative ad primam partem; affirmative ad secundam.*

Hanc vero resolutionem Sanctissimus Dominus Noster Pius Papa X ratam habuit, probavit atque servari mandavit.

Die 7 Augusti 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Ep. Charystien., *Secretarius.*

II.

INTERIOR PARS CIBORII NON EST CUM LAMPADIBUS ELECTRICIS ILLUMINANDA.

Expostulatum est a Sacrorum Rituum Congregatione: Utrum liceat, iuxta prudens Ordinarii iudicium, tempore expositionis privatae vel publicae, interiorem partem Ciborii cum lampadibus electricis in ea collocatis illuminare, ut Sacra Pixis cum Sanctissimo Sacramento melius a fidelibus conspici possit?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, praepositae quaestioni respondendum censuit: *Negative.*

Atque ita rescripsit, die 28 Iulii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

5 July, 1911: Mr. John Joseph Lambert, Diocese of Denver (Colorado), Knight of the Order of St. Gregory (civil class).

12 July, 1911: The Rev. Denis J. Murphy, Vicar General of the Diocese of Nashville, Tenn., Domestic Prelate.

17 July, 1911: The Rev. Michael Joseph Spratt, Rector of St. Michael's Church, Belleville, in the Archdiocese of Kingston (Canada), appointed Archbishop of Kingston.

19 July, 1911: Mr. James Guerin, Mayor of Montreal (Canada), Commander of the Order of St. Gregory the Great (civil class).

21 July, 1911: The Rev. Oliver Eleazar Mathieu, ex-Rector of the University of Quebec (Canada), appointed Bishop of Regina (Canada).

28 July, 1911: The Right Rev. John Grimes, Bishop of Christchurch (Australia), made Assistant to the Pontifical Throne.

1 August, 1911: Mgr. Emanuel Bidwell, Chancellor of the Archdiocese of Westminster (England), Domestic Prelate.

2 August, 1911: The Rev. Anselm Bourke, Missionary of Perth (Australia), Domestic Prelate.

11 August, 1911: The Right Rev. Joseph Schrembs, Titular Bishop of Sofene (Armenia) and Auxiliary to the Bishop of Grand Rapids, appointed Bishop of Toledo.

The Right Rev. James John Keane, Bishop of Cheyenne, appointed Archbishop of Dubuque.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF COUNCIL

I. Addresses a Letter to the Ordinaries of the United States of America in which the following rules are laid down regarding the legal incorporation of titles to and possession and administration of church property:

1. The most desirable method of holding title to and right of administering church property is that known as "Parish Corporation", with the safeguards and conditions recognized at present by the State of New York. This method is to be introduced at once, wherever possible.

2. In those dioceses where the civil law precludes recognition of "Parish Corporations" in the ownership and administration of church property, the method hitherto in use in many dioceses, of constituting the bishop a "corporation sole," is allowed, with the understanding that the Ordinary act with the advice, and in important matters with the consent, of the diocesan consultors.

3. The holding of diocesan property by ecclesiastics in *fee simple* is abolished. (See below, pp. 596-8.)

II. Decides that:

1. Where the obligation existed of saying Mass *pro populo* on the feasts suppressed by the recent Motu Proprio "De Diebus Festis" (11 July, 1911), the obligation remains, despite the suppression of the said feasts.

2. The choir observances in Cathedral and Chapter churches are to be retained as before the Motu Proprio.

3. Holidays of obligation constituted as the result of a vow and sanctioned by ecclesiastical authority are included in the legislation of the Motu Proprio.

4. This legislation takes effect at once.

S. CONGREGATION OF RITES decides:

1. The feast of the Birth of St. John is to be celebrated on the Sunday assigned in the recent Motu Proprio, even in

those dioceses which hitherto enjoyed the "dispensatio a feriatione".

2. Electric illumination of the interior of the Tabernacle in order to bring into better sight the Pyx containing the Blessed Sacrament is not permissible.

OFFICIAL CITATION FOR THE SETTLEMENT OF A MARRIAGE CASE BY THE ROMAN ROTA.

As the Episcopal Curia of Nashville has been unable to ascertain the actual domicile of a certain Mildred Montague, whose testimony is required to establish the validity of a marriage case (which has been appealed to the Roman Rota), the *Acta Apostolicae Sedis* publishes a "Citatio edictalis" calling upon the said Mildred Montague to present herself personally or by duly commissioned agent at the office of the Rota by eleven A. M. of 8 November, 1911, in order to testify to the legality of the proceeding, before the Roman Rota.

The Ordinaries of the different dioceses and the faithful who may know of the domicile or present residence of the said lady are requested to notify her at the earliest opportunity of the terms of the above citation.

Dated Rome, 6 September, 1911; signed by the Advocate, Mgr. Francis Heiner, and the Notary, the Rev. Tancred Tani.

COLLECTING MONEY AT CHURCH DOORS UNCONDITIONALLY ABOLISHED.

The custom of collecting a specified fee at the church door from those who are not regular seat-holders, or who cannot be relied upon to comply in other ways with the demands to supply the parochial needs, has grown of late years. It is tolerated in spite of the prohibition of our Plenary Councils, and is sought to be justified on the ground that the people understand and approve the system as the easiest way of enforcing reasonable compliance with the divine law which obliges one to support religion in proportion to his ability and the needs of his parish. The requirements of public worship happen to be unusually stringent in a new country where the ministry of religion is an affair not of the State but of the

individual, where churches, schools, parish houses, and manifold charitable institutions are to be supplied from the voluntary contributions of the faithful. This aspect of the work of upbuilding religion has won toleration in some places for what must have seemed to outsiders and to those not familiar with the motives of the Catholic hierarchy and clergy, an open violation of the laws of the Baltimore Council, which forbade the practice, "sicubi forte existat," because at that time the necessity of parish schools, of separate Catholic charity organization, and of proportionate expenditure for the maintenance of expensive church property, especially in large cities, was not so apparent or real as it is to-day.

But while criticism and condemnation, especially on the part of non-Catholics who understand neither the temper of the Catholic people nor the needs of Catholic worship, have largely exaggerated and misrepresented the practice of pastors seemingly exacting contributions at the church door from the people who felt the obligation of attending services therein, there has been unquestionably abuse on the part of the clergy in places where the needs of the parish did not warrant any such collecting, and where priests have apparently taken advantage of the generosity of the faithful to enrich themselves, to build needlessly costly residences for their own comfort, or to expend unnecessarily large sums for improvements dictated by personal vanity or notions of enterprise rather than by the needs of their flocks. This has caused comment and at times scandal.

Furthermore there is something utterly repugnant to the sense of propriety in the appearance of the money-changer at the gate of the temple or in the vestibule of the house of prayer. This appearance of scandal, even where there exists a proper motive for the act itself, is often injurious to the actual interests of religion. Hence, whatever excuse may be offered for the practice, whatever good may be furthered by the contributions thus enforced, the effect in another sense is hurtful to the community. As a matter of fact, priests are frequently stigmatized as "money grabbers", as vulgar brow-beaters who exact a fee for attendance at sacred rites, where attendance is obligatory. The testaments of priests who now and then leave behind them sums disproportionate to their ac-

credited incomes, for the use of their relatives or the contention of lawyers, or even for charities, give color to these insinuations of laggard Catholics and ignorant bigots.

Hence it is entirely just and wise to legislate against a practice that discredits religion, even if the said practice has some advantages in promoting the material upbuilding of the Catholic Church in America. Nor does it seem necessary to defend it as a necessity in the past. Where a pastor and his assistants devote themselves to the upbuilding of the spiritual Church by intelligent zeal and personal sacrifice, there will never be any real lack of the material things, especially such as would be supplied by morally enforced contributions at the door of the church. Most people love truth; but one must demonstrate it to them, not merely talk it at them. Love of truth begets charity, and charity grows with every stirring of generous impulse created by the words of a priest. To say that there are people who are hard-hearted and indifferent is a platitude. There are of course; but they are not made dutiful by browbeating them. A whole-souled priest is expected to change them by preaching and good example. To question the efficacy of the priestly life or of the teaching of the Gospel is to deny the eternal truth which we profess to inculcate by word and example.

The following Circular Letter of the Apostolic Delegate is therefore both reasonable in its demands on our obedience and helpful to edification. At the same time it is a very positive command which can be ignored only at the risk of violating priestly loyalty and obedience.

29 SEPTEMBER, 1911.

Your Lordship:

On different occasions complaints have been made by various persons to this Delegation of the custom existing in some places as to the demand made at the doors of the church for money contributions to be given by those who are entering for the purpose of assisting at Mass or at other religious services.

It was also said that in some localities tickets for entrance to the church for the same purposes were previously sold, and especially on the occasion of Christmas, Easter, etc., and were then demanded at the door of the church.

The necessary investigation having been made, it was found to be only too true that these practices really exist in some of the parishes

of the various dioceses, and I did not fail to call the attention of the Ordinaries to the matter.

Since there is here a question of a practice really reprehensible and already condemned, a practice, moreover, which could easily spread, and thus gives still greater scandal both to Catholics and to non-Catholics, I have deemed it my duty to make it the subject of a circular letter.

It has long been known to all how strongly the Holy See has reprobated all practices of this kind, their explicit condemnation having been made by Pius IX in the year 1862. Not less explicit are the provisions of the Second and the Third Plenary Council of Baltimore concerning this matter. (Cfr. Conc. Plen. Balt. II, No. 397 and Conc. Plen. Balt. III, No. 288.) To these should be added the fact that the S. C. of the Propaganda addressed to all the Bishops of the United States a letter dated 15 August, 1869, which contained the following: "Praxim pecunias exigendi ad fores ecclesiarum ut fideles ingredi possint, et divinis mysteriis adesse. . . . penitus aboleri atque eliminari cupiens, S. Congregatio A. Tuam nunc in Domino adhortari non desinit, ut omnem curam conferas, si forte in aliquibus istius dioecesis locis consuetudinem huiusmodi invaluisse noveris, *ne ulli omnino collectores,* quando christifideles in ecclesiam ingreditur, quo divinis mysteriis adstare, vel verbum Dei audire possint, ad earumdem ecclesiarum fores ponantur."

I also wish to add that so recently as the 22nd of May, 1908, His Eminence, the Cardinal Prefect of the Propaganda, having received complaints concerning this matter, directed me to take measures to prevent the repetition of abuses of this kind, and I accordingly called the attention of the Bishop in whose diocese the abuse was verified to the matter.

After all that I have here set forth, Your Lordship, to whom ecclesiastical decorum and the good of souls are above all other considerations, will, I am sure, be more than ever convinced of the necessity of completely eliminating all evils of this kind. I therefore request you to command all rectors of churches in your diocese to discontinue all these practices, if they have already been introduced, and by no means to permit them to be established, if they do not already exist.

I well know that in some churches money is collected at the door, not for mere entrance, but as a payment for a seat in the church. Even this practice cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences.

This custom also is, moreover, directly and manifestly opposed to the spirit of the above-mentioned letter of the S. Congregation of the

Propaganda, in which it is explicitly said, "ne ulli omnino collectores . . . ad ecclesiarum fores ponantur." This custom, therefore, must also be abolished. In order, however, that the proper revenue from the pews be not lost, Your Lordship can devise some other method involving no objectionable features.

It need not be said that the present letter is not intended to prevent the distribution or the taking up of tickets gratuitously given when special circumstances suggest their use.

I am sure that Your Lordship will put into execution without delay what I have here, as a matter of conscience, directed; instructing the clergy at the same time that if in the future further complaints concerning these matters are received and are found to be well grounded, the rector responsible for them will be condignly punished.

Kindly acknowledge the receipt of this letter.

Respectfully yours in Christ,

✠ D. Falconio.
Apostolic Delegate.

INCORPORATION OF CHURCH PROPERTY IN THE UNITED STATES.

To make more intelligible the Decree of the S. Congregation of the Council (see above, pp. 585-6) on the incorporation of Church property we quote the following paragraphs from the Code of Civil Law for the State of New York:

Incorporation of Roman Catholic and Greek Churches.—An unincorporated Roman Catholic church, or an unincorporated Christian Orthodox Catholic church of the Eastern Confession, in this State may become incorporated as a church by executing, acknowledging, and filing a certificate of incorporation, stating the corporate name by which such church shall be known, and the county, town, city, or village where its principal place of worship is, or is intended to be located.

A certificate of incorporation of an unincorporated Roman Catholic church shall be executed and acknowledged by the Roman Catholic Archbishop or Bishop, and the Vicar-General of the diocese in which its place of worship is, and by the rector of the church, and by two laymen, members of such church, who shall be selected by such officials, or by a majority of such officials.

On filing such certificate, such church shall be a corporation by the name stated in the certificate.

Government of incorporated Roman Catholic and Greek Churches.—The Archbishop or Bishop and the Vicar-General of

the diocese to which any incorporated Roman Catholic church belongs, the rector of such church, and their successors in office, shall, by virtue of their offices, be trustees of such church. Two laymen, members of such incorporated church, selected by such officers or a majority of them, shall also be trustees of such incorporated church, and such officers and such laymen trustees shall together constitute the board of trustees thereof. The two laymen signing the certificate of incorporation of an incorporated Roman Catholic church shall be the two laymen trustees thereof during the first year of its corporate existence. The term of office of the two laymen trustees of an incorporated Roman Catholic church shall be one year. Whenever the office of any such layman trustee shall become vacant by expiration of term of office or otherwise, his successor shall be appointed from members of the church, by such officers or a majority of them. No act or proceeding of the trustees of any such incorporated church shall be valid without the sanction of the Archbishop or Bishop of the diocese to which such church belongs, or in case of their absence or inability to act, without the sanction of the Vicar-General or of the administrator of such diocese.

In 1902 the following *Amendment* was added to the Statutes:

Division of Roman Catholic Parish; Disposition of Property.—Wherever a Roman Catholic parish has been heretofore or shall hereafter be duly divided by the Roman Catholic bishop having jurisdiction over said parish, and the original Roman Catholic church corporation is given one part of the old parish, and a new or second Roman Catholic church corporation is given the remaining part of the old parish, and it further appears that by reason of the said division the original Roman Catholic church corporation holds title to real property situate within the part of the old parish that was given to the new or second Roman Catholic church corporation, then the said Roman Catholic bishop or his successor shall have the right and power, of himself, independently of any action or consent on the part of the trustees of the original Roman Catholic church corporation, to transfer the title of the said real property, with or without valuable consideration, to the said new or second Roman Catholic church corporation. Said transfer shall be made by the said Roman Catholic bishop or his successor after having complied with the requirements of the code of civil procedure in the same manner as the trustees of any religious corporation are compelled to do before making a transfer of church property. If a valuable consideration is paid for the transfer the same shall be

received by the said Roman Catholic bishop or his successor, and distributed between the said original Roman Catholic church corporation and the new or second Roman Catholic church corporation, in such proportions as in the discretion of the said bishop or his successor may seem proper.

His Grace the Archbishop of New York in a Pastoral Instruction addressed to his diocesans in 1909 writes as follows:

The Church wisely makes provision for the guidance of those called to administer her temporal interests. By special legislation the Clergy are instructed that all property belonging to the Church in this diocese must be held by the corporation, and not in the name of the pastor. If, in any particular case, property is secured in the name of the pastor, that property must be legally transferred immediately to the corporation. The statutes of the diocese (Syn. V, Titulus XX, No. 249) make it suspension *ipso facto* to hold personally, i. e. in one's own name, for three months, the property of the Church, unless, for special reasons, permission to do so has been obtained from the Ordinary.

No property can be bought, or sold, for the church corporation, without the previous consent of the Archbishop. This consent is only obtained after the matter has been submitted to the consultors, and after a meeting of the trustees of the corporation has been legally called, at which, at least *four* of the members of the corporation being present, a resolution has been passed approving the proposed transaction.

As the board of trustees, in our church corporations, consists of *five* members; namely, the Archbishop, the senior vicar-general, the pastor of the church, and the two lay trustees—the law relating to business transactions by such board requires the presence of two-thirds of this body to form a quorum; two-thirds, therefore, of five calls for the presence of *four* members; so that a majority, which would be only three, does not constitute a quorum, as some have been led to believe.

"CONCEALED IN HUMAN FOOD."

To the Editor, THE ECCLESIASTICAL REVIEW.

"My faith beholds Thee, Lord,
Concealed in human food;
My senses fail, but in Thy word
I trust, and find my God."

In these verses, the line "Concealed in human food" was objected to as not quite correct. This objection seemed well-founded, and

"as" was suggested in place of "in". So the line would read, "Concealed as human food". Do you think that there can be any reasonable objection to the line in this last form?

E. P. G.

Ans. There seems to be no practical difficulty offered by the change of the line to "Concealed as human food". The original line is doubtless borrowed from the English translation of the *Pange Lingua* (probably by Dryden) appearing in the Catholic "Primer" of 1706:

> Sing, O my tongue, adore and praise
> The depth of God's mysterious ways;
> How Christ, the Gentiles' king, bestowed
> His flesh, *concealed in human food.* . . .

Into how many other Catholic prayer-books the translation was carried we do not know; but the original line "Concealed in human food" does not seem to have suggested to our forbears the doctrine of consubstantiation or that of impanation. However awkward the line may be from the viewpoint of theological correctness, it has had the sanction of good usage. The change of "in" to "as" makes the line less objectionable—or, rather, unobjectionable—from a practical standpoint; but there seems still to remain some kind of awkwardness clinging to it. In might perhaps be desirable to reform the whole stanza, which, by the way, does not contain any perfect rhyme.

H. T. H.

THE QUESTION OF VASOTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

If you have not absolutely closed the discussion carried on with much intelligent impartiality in your magazine, I would like to say a word in regard to this important problem in pastoral medicine and in morals, in view of the anticipated decision by the Holy Office. I believe that there will be no such decision, or that, if the Sacred Congregation speaks, it will wisely discriminate so as to exclude the notion that this operation is to be regarded as contrary to the moral law on grounds similar to those that forbid the practice of onanism. While State officials and doctors may speak of the wisdom of preventing criminal progeny by superinducing sterility,

it should not be forgotten that the actual plea in most cases is that vasectomy is a remedy against a certain disease; and that this disease is accountable for much of the violation of public order hitherto regarded as responsible crime. That is a view which has forced itself upon the conviction of careful students of criminology in modern times.

In moral theology, as in civil law, the rule has been to assume the existence of accountability where there is knowledge; or, in other words, consciousness of a prospectively wrong act implies freedom to avoid it. "Medical authorities on insanity are practically unanimous in rejecting this judicial test." Dr. John A. Ryan, in an article in the *Catholic Encyclopedia* on Insanity, speaking of the moral aspect of the subject, says: "According to medical authorities, impulsive insanity may occur without delusions or any other apparent derangement of the intelligence. Those suffering from it are sometimes driven irresistibly to commit actions which they know to be wrong, actions which are contrary to their character, dispositions, and desires. Many suicides and homicides have in consequence of such uncontrollable impulses been committed by persons who were apparently sane in all other respects. Obviously they were not morally responsible for these crimes. Although this theory runs counter not only to English and American legal procedure, but also to the opinion of the average man, it seems to be established by the history of numerous carefully observed cases. Moreover, it is inherently probable. Since insanity is a disease of the brain which may affect any of the mental faculties, there seems to be no good reason to deny that it can affect the emotions and the will almost exclusively, leaving the intellectual processes apparently unimpaired. The theory does, indeed, seem to disagree with the doctrine of our text-books on moral philosophy and theology which maintains that freedom of the will can be diminished or destroyed only through defective or confused action of the intellect. There is however no real opposition, *except on the assumption* that the will and intellect of a diseased mind coöperate and harmonize as perfectly as in a mind that is sane."

The attitude therefore which the State takes in the matter of causing sterility is not always one of perverted moral views. It is manifestly unlawful to cause sterility. But it is not unlawful to cure a disease, even though the cure brings on sterility.

In view of the actual facts, which leave no doubt that our State legislatures will eventually adopt vasectomy as a remedy for diminishing irresponsible violation of law, it may not be wise to assume

toward the practice an attitude which, however desirable for maintaining a theoretically high standard of morality, is not made obligatory by the fundamental moral law.

In an article in the October number of *Everybody's Magazine* entitled "Our Human Misfits", Dr. Woods Hutchinson, author of some works on criminal physiology which have attained a certain authority, refers in the following terms to the moral as well as physical improvement produced by vasectomy: "Its application has already been carried out now for some six or seven years past in one of the States of our Union which has the most intelligent criminal and charitable code, with actual results that far exceed expectations. The effect upon the male criminal was to render him much more amenable to discipline, to improve his general nutrition and his mental balance, and to give him a sense of protection against himself, and of a new grip upon his life-problem. For instance, while the average rate of relapse and return of a thousand convicts sent out from this institution has been about 25 per cent, out of one hundred and six men set at liberty on parole, after being submitted to vasectomy, only five have relapsed and been brought back."

Of the manner in which the operation is viewed by the State authorities, Dr. Hutchinson writes: "So great is the interest excited by this novel operation and its unexpected results in criminological circles, that letters of inquiry are being received from all over the civilized world in regard to the methods of its application and its effects; several other states and countries have placed laws authorizing it upon their statute books, and many others are seriously considering such legislation."

PHILOKANON.

THE BOY SCOUT MOVEMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

There has been a great deal of criticism from one source and another in regard to the Boy Scouts. Locally I have taken a personal interest in the movement, as I have a boy past twelve years of age who has been a scout for the past seven months. I can testify to the fact that nothing he has undertaken as a young lad has done him so much good, mentally, morally and physically. Before I allowed him to join the Scouts, I made a careful investigation, and am convinced that a misunderstanding arose in the minds of some of our Catholic friends from reading the first and very incomplete Handbook of the Scouts, which, to supply an urgent demand, was copied largely from the English version and hurriedly thrown together.

This temporary manual contained some personal views on the boy and his training which emanated from one writer, and which were not incorporated in the final Official Handbook. An hour's reading of the Handbook for Boys, which is the present official book of instruction for Boy Scouts, will convince any one of the adaptability of this movement to our Church and will correct many erroneous impressions which have become circulated amongst Churchmen. In the matter of religion, I quote the exact words of the Handbook:

> No scout can ever hope to amount to much until he has learned a reverence for religion. The scout should believe in God and God's word. In the olden days, knighthood, when it was bestowed, was a religious ceremony, and a knight not only considered himself a servant of the king, but also a servant of God. The entire night preceding the day upon which the young esquire was made knight was spent by him on his knees in prayer, in a fast and vigil.
>
> There are many kinds of religion in the world. One important point, however, about them, is that they all involve the worship of the same God. There is but one leader, although many ways of following him. If a scout meets one of another religion, he should remember that he, too, is striving for the best. A scout should respect the convictions of others in matters of custom and religion.
>
> *A BOY SCOUT'S RELIGION.*
>
> The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The first part of the boy scout's oath or pledge is therefore:
>
> "I promise on my honor to do my best to honor my God and my country."
>
> The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings is necessary to the best type of citizenship and is a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the boy scout is connected shall give definite attention to his religious life. If he be a Catholic boy scout, the Catholic Church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the Synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a member should be the proper organization to give him an education in the things that pertain to his allegiance to God. The Boy Scouts of America, then, while recognizing the fact that the boy should be taught the things that pertain to religion, insists upon the boy's religious life being stimulated and fostered by the institution with which he is connected. Of course it is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its scout masters, and the influence of the leader on the boy scout should be of a distinctly helpful character.

In the foregoing statements of the scout's attitude toward religion, there is nothing opposed to Catholicism. In Saint Louis and vicinity there are eight Troops unconnected with any church; there is one troop at the Guardian Angel Settlement; and the rest (forty) are located in various Protestant Sunday Schools. Are we not to blame

then if our Protestant neighbors have been so alert to recognize the part this movement is destined to take in the life and training of the American boy? The work is appealing to our own manly boys. Why should we not also organize and maintain troops in our own Sunday Schools, in our own Sodalities, and in the homes of those members of our Church who may be induced to take up the work? There are several troops in this city, both independent and connected with Protestant churches, which have as members a number of Catholic boys. In these cases, I am credibly informed, the Scout code is strictly lived up to, and these Catholic boys are not only encouraged to attend Mass, but the scout masters insist upon such attendance. Further than this, the subject of religion is not mentioned. The Scout movement does not meddle with religion, politics, or economics. The Scout code does not cultivate "an independence detrimental to the home." The scout is taught, first, loyalty and obedience to his parents; and home, church, and school duties are placed before any and all scout activities.

Scouting does not "engender extravagant habits". Scout Law No. 9 reads as follows: "A scout is thrifty. He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best of his opportunities. He saves money, so that he may pay his own way, be generous to those in need and helpful to worthy objects."

There is nothing in the manual and nothing in the Scout practices, which I have observed, to justify the charge that the movement teaches that "prayer is not necessary"; it does not destroy piety, nor does it deprive the young lads of the Sacrament and Mass. Even when the scouts are on long camping trips, they are urged to find each his own church. The spirit of militarism is in no wise taught or cultivated. The boys are taught that they are to be prepared for any emergency, and to be ready to do the right thing at a moment's notice. There are no secrets among the boy scouts. The true scout who lives up to the Handbook is ready and willing to help any one at any time or give any information he may possess. The oath or pledge needs perhaps some explanation. It is called oath for lack of a better name. It is not intended as we interpret an oath. It is merely a statement that the boy intends to live up to the Scout laws in so far as he can. He would not, of course, be committing perjury should he fail to keep his pledge. There is no ceremonial for admitting a boy scout of America. He simply qualifies by passing his examination and repeating the Scout Pledge.

A lad is taught to provide everything for himself. He provides his own food, and prepares it too. He owns his own camp outfit

and takes care of it himself. He is taught that he is a brother to every other scout, no matter to what social class the other belongs. The boys upon entering the troop are placed with their toes upon the same starting line and after that *progress in scouting* is what counts. The poor lad is not mortified and the rich has no special advantage, but the honors fall to the fellow who best performs the work of a scout. The complete uniform is purchased for $6.00, and the rich and poor boy dress exactly alike.

The cardinal principles of the Boy Scouts are Loyalty, Obedience, and Reverence. That will never hurt any boy.

It seems to me, if Catholic Sunday Schools and Sodalities would form Troops of Scouts in every parish and offer the boys of our Church the opportunity to get their scouting under the guidance of their own scout masters, we would make more progress than by criticising the Y. M. C. A. for attracting boys to their halls. The Catholic should heartily coöperate in this movement, which is destined to produce better men, better citizens, better Christians. The Boy Scouts of to-day will be the leaders of to-morrow—and our boys must be amongst them.

The Scout movement is universal and its adoption is free to all good boys, morally clean, who care to grasp it. Scouting will help them morally, mentally, and physically. There are about 300,000 Boy Scouts now. There will be twice that number within one year.

The Saint Louis organization is working under broad, non-sectarian lines. The Executive Committee, as well as the Local Council, is composed of men who are not swayed by any motive except the desire to make the movement available for every boy in the community. The Chairman of the local committee is Judge Daniel G. Taylor, a Catholic. The local Headquarters office is in the Chemical Building, in charge of Scout Commissioner H. C. Thompson, who is employed by the Local Council, and devotes his entire time to the organization. He is a competent and enthusiastic young man, picked for his eminent qualifications upon the recommendation of Judge Taylor. He is ready at all times to assist in the formation of any Troop within the confines of Saint Louis and Saint Louis County. The Executive Committee stands ready to procure a certificate as Scout master for any man of good character—Catholic, Protestant, or Jew.

FESTUS J. WADE.

St. Louis, Mo.

THE CATHOLIC ATTITUDE TOWARD THE BOY SCOUT MOVEMENT.

Mr. Wade's letter, commenting on an article which appeared in the September number of THE ECCLESIASTICAL REVIEW, is one of several protests from thoughtful Catholic parents whose attention has been directed to the article by approving references to it in the *Ave Maria* and other Catholic periodicals. The paper as originally published in the "Conference" Department of the REVIEW came from a parish priest of ripe experience in pastoral work, the chairman of the parish school board in his diocese, and for many years actively interested in the training of boys and especially in the organization of parish societies. His criticism of the Boy Scouts' training was occasioned by the publication of a manual placed in the hands of the boys. This manual, although, as we understand, subsequently amended to meet the objections of parents on religious grounds, indicates the norms and the mind of the English system of the Boy Scouts, to which probably not a few branches of the organization are pledged. We do not assume that there has been at any time in the mind of the advocates of the system an intentional design to turn a boy from his religious allegiance. On the contrary, the English founders of the Boy Scout movement had professedly no other purpose in view than to promote a new and indeed singularly attractive educational scheme for the development of character in boys. Their sole object was to foster in the youth the spirit of individuality, to develop manliness, strengthen health, and create a sense of reliability; also to train boys in craftsmanship and habits of useful occupation; and finally to impress the young mind with a chivalrous appreciation of the duties of citizenship.

These aims are assuredly admirable. Catholic parents who find a training school for their boys where these qualities are engendered are to be encouraged in every way to bring them under its control. We assume of course that the merely natural virtues and gifts thus inculcated are intended to become the permanent possession of the boy, and therefore to be vitalized by a religious influence that recognizes the paramount importance of the facts of Divine Revelation, of a Church established by the God-Man for the effective applica-

tion of a sacramental system which is not optional, but the very breath and food of the boy's better part, his soul. Bodily health and manliness and skill and altruistic instincts rightly developed are but the temporary, even though necessary, medium for maintaining this spiritual vigor.

Nor can it be said that the Boy Scout program pretends to interfere in practice with these religious influences which the home and church are supposed to exercise or claim for the boy's moral and spiritual training. We have the expressed declaration on the subject from Lieut.-General Sir Robert Baden-Powell, to whose ingenious zeal the movement is, we believe, in large measure indebted for its existence and popularity in America as well as in England and Germany. He writes:[1]

> The definition of religious observance is purposely left vague in the handbook in order to give a free hand to organization. . . . Jews, Hindoos, Greeks, Catholics, Protestants are to be associated together. Their religious instruction is at the discretion of the Scout Master.

Again:

> In the matter of religion we are entirely non-sectarian; we don't care by which of the several doors our bee gets into the great hive, so long as he gets there. Under these general principles of training we find that the boys work at their subject with enthusiasm—they learn it for themselves without having to have the teaching hammered into them.

Despite these facts, however, there is reason to heed the warning against the danger from which the large majority of parents who like to see their children profit by the advantages of manly discipline, are not in position to shield their boys enlisted in the Scout troops of America. The parents we have in mind are not the cultured Catholics represented by Mr. Wade, whose homes presumably are pervaded by a thoroughly Catholic atmosphere, and whose children are not exposed to the temptation of hiding or minimizing their re-

[1] "Educational Possibilities of the Boy's Scout's Training," by Lieut-General Sir Robert Baden-Powell, K.C.B., K.C.V.O.; see *Nineteenth Century*, August, 1911, pp. 293-305.

ligious allegiance through fear of social ostracism. A boy who belongs to what is called the better class of intelligent Catholics may hold up his head among his fellows and frankly say: "I am a Catholic." His home training enables him to give a reason for his faith, and that is more than the average lad of no religion can do to vindicate his want of faith. Such a Catholic boy may be sent to the public school or a Quaker school without jeopardizing his moral and religious convictions; he may go to a State University, to West Point, or to Annapolis, where he will meet infidel youths, and yet return no less a good Catholic because he has had opportunity to stand up for the religious traditions of his home. Such boys will attend Catholic service and the Sacraments, wear the badge of distinctly Catholic associations. They may suffer no injury to their faith, though the danger is rarely quite remote unless the boy is by inheritance of particularly strong intellectual and moral fibre.

But it is not for this class of boys that we build our Catholic schools, or that we insist on Catholic University training as an essential factor for the preservation of Catholic life amongst us. It would be sheer bigotry to deny that we have here and there excellent public schools and that some of the universities, in which the religious influence is largely neutral, are without special risk for the youth who is properly guided in the selection of his curriculum and whose moral tutorship is definitely provided for.

The danger of the Boy Scout system is in this that its method of building up character necessarily includes the outlining of a moral code, however vaguely. The motives underlying this moral code are purely ethical or natural, the same that have prompted those admirable expressions of virtue which we find in Socrates, Plato, Aristotle, Marcus Aurelius, and other pagan philosophers whom most persons might study to no little advantage, inasmuch as they furnish a good basis for supernatural virtue. The men thus trained to a realization of the value of natural virtues, as a rule make the best converts to-day, just as the most admirable Christian teachers that came to us from paganism were men who practised the natural virtues. To the boy who possesses faith by birthright and values its possession, they become a strengthening of character for good.

But the boy to whom the natural virtues represent the ideal of heroism; to whom manliness, honor, and altruism are merely the equivalents of the Christian virtues of humility, charity, self-denial, in short of the following of Christ with His Cross—that boy is in imminent danger of losing his faith in the systematic endeavor to gain confidence in himself.

Aside from the virtues of manliness, usefulness, and reliability which the Boy Scout is taught to esteem and aim at, he is taught—for the laudable purpose of making him refrain from criticism—that there are many kinds of religion in the world. That is to teach him a fact; but it also teaches him, however unintentional this is on the part of his leaders, a principle which causes him to set an indifferent value on his own faith. That faith his Catholic parents must have taught him to be the most essential factor in his life under whatever aspect he may view it, since it is the supreme determinant of his eternal happiness at the hour of death when all other things cease to be of importance to him. A man may be tolerant; a boy cannot be tolerant without being indifferent. I cannot here stop to demonstrate what is a pedagogical fact. The danger I refer to will be understood by citing Mr. Wade's own quotation from the revised manual of the Boy Scouts:

> There are many kinds of religion in the world. One important point, however, about them, is that they all involve the worship of the same God. There is but one leader, although many ways of following Him. If a scout meets one of another religion, he should remember that he, too, is striving for the best. A scout should respect the convictions of others in matters of custom and religion.

It is unavoidable, moreover, from the very nature of the Boy Scout organization, that the boy, to whose undiscriminating imagination a capable leader represents something of the heroic type upon which he must model his own views, conduct, and aspirations, should not be disposed to share the moral views of that leader. This is especially the case where these views tend to minimize rather than emphasize those religious obligations which a boy finds exacting and severe, and from which the attractive and otherwise wholesome diversion incident to his scout duties might offer at times a convenient dispensation. We all find religion more or less a work of opposition to natural inclination; and the mature experience

which allows us to contrast life's trials with the voluntary sacrifice that consoles, is not accessible to the average boy scout until long years of hard life have passed.

The scout leader thus unconsciously becomes a moral instructor; and while we have not, as appears to be the case among the English Boy Scouts, chaplains who preach to the boys occasional "scout sermons",[2] the whole tenor of the movement, as an educational and moral effort aiming at the development of character, must trend toward religion and assume in part its important functions. Now we Catholics cannot but view morality without religion as a divorce from Christ, whatever claim those who protest against this view may lay to the name of Christians. In short, a strong leadership in any ethical field means a direct influence upon the moral and therefore religious conviction of the boy; and though this influence is good inasmuch as it makes for natural virtue, it *can only profit those who do not recognize a higher plane of positive and definite obligation,* imposed by the one religion of Christ. The best pagan standard of virtue cannot but be a sign-post toward Catholic truth; and where it is made to appear as anything else it must mislead or withhold from the more perfect way. It is true that the liberal attitude of the moral scout may serve parents and spiritual directors to teach their children the wholesome lesson of minding their own business, which makes them better equipped to strive toward a nobler Christian heroism; but that supposes an exceptionally good Christian home influence and a constant and judicious pastoral care. The boy's conceptions of what is heroic in practice will be taken from the scout captain, if he is a strong leader, and from the fellow scouts with whom the boy—especially if he be of weaker or impressionable mould—associates. As the manual says:

> It is a fundamental principle of the Boy Scouts of America to insist on clean, capable leadership in its scout masters, and the influence of the leader on the boy scout should be of a distinctly helpful character.

Having said this much in justification of the warning uttered by Dean O'Brien in these pages, to counteract whole-

[2] See Sir Robert Baden-Powell's article in the *Nineteenth Century,* l. c., p. 303.

sale and indiscriminate commendation of the present Boy Scout system, we feel free to endorse the plea in behalf of our Catholic boys—for a Scout movement that will appeal to their natural sentiment of chivalry and at the same time keep before them the Catholic ideal of heroic virtue best attainable through the approved methods of the Church. The wish is entirely reasonable that "Catholic Sunday Schools and Sodalities might form troops of Scouts in every parish and offer the boys of our Church the opportunity to get their scouts under the guidance of their own scout masters. This would lead to more progress than does the criticizing of the Y. M. C. A. for attracting boys to their halls."

In England Catholic educators and the pastoral authorities, where the scout movement as a means for developing the manly spirit and sense of usefulness in boys had not been already anticipated, have promptly supplied the want by the organization of "Boys' Brigades". These are conducted on Catholic principles, though their organizers avail themselves of all that is useful in the methods of the Boy Scout system. It is no credit to us, with our advanced methods and ample resources, that we are behind in this, especially since there is ample opportunity for coming to an understanding regarding practical subjects of this kind at the conventions of the bishops, who can instruct and direct the diocesan clergy.

FASTEN THE HANDLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

When the holy-water pot is laid down, the handle will drop on the edge of the pot and make an unpleasant noise, if one is not careful.

This noise is especially shocking at the Absolution after a Requiem Mass. Some altar boys have a knack of making noise with everything that can be moved.

If the makers would fasten the handle on the holy-water pot rigidly in an upright position, these unpleasant noises would be avoided. J. F. S.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

The English Protestant Version of the Bible after Three Hundred Years.

The current year 1911 is the Tercentenary of the issue of the Authorised Version of the English Bible. The occasion was duly celebrated 27 March, in Albert Hall, London. On the preceding day, the fourth Sunday in Lent, the Rev. S. R. Driver, D.D., Regius Professor of Hebrew in the University of Oxford, preached a sermon in the Cathedral Church of Christ, Oxford, in which he briefly described the genesis of the Authorised Version, and its circulation among English-speaking people. A few days before, a well chosen deputation presented to King George an address on the subject of the Tercentenary, and in his reply from the throne the King pointed out that "during 300 years the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy". The city of Manchester opened in the John Rylands Library an exhibition of versions of the Bible, so as to acquaint the visitor with the most prominent translation, especially the English translations, of Sacred Scripture.

Besides, a number of pamphlets and articles on the Authorised Version have appeared during the course of the present year. We may name the "Copping" Bible by H. Copping; [1] J. O. Bevan's *Our English Bible*; [2] J. Brown's *History of the English Bible*; [3] W. Canton, *The Bible and the English People;* [4] A. S. Cook, *The Authorised Version;* [5] R. B. Girdlestone, *Our English Bible*; [6] H. W. Hoare, *Our English*

[1] The Holy Bible according to the Authorised Version with references, maps, and atlas indices, and with 100 coloured plates, London, 1911: Religious Tract Society.

[2] The History and its Development; London, 1911: Allen.

[3] The Cambridge Manuals of Science and Literature; Cambridge, 1911.

[4] Authorised Version Tercentenary; London, 1911: Simpkin.

[5] A Chapter of Cook's "Cambridge History of English Literature"; New York, 1911: Putnam.

[6] How we got it; London, 1911: Society for Promot. Christian Knowledge.

Bible;[7] A. G. Jayne, *The Bible in English*;[8] F. G. Kenyon, *Our Bible and the Ancient Manuscripts*;[9] G. H. Leonhard, *The Authorised Version of the English Bible;*[10] W. F. Moulton, *The History of the English Bible*;[11] W. Muir, *Our Grand Old Bible*;[12] J. D. Payne, *The English Bible*;[13] S. F. Pells, *Lectures on the Texts of the Bible and our English Translation*;[14] A. W. Pollard, *An Exact Reprint in Roman Type, Page for Page, of the Authorised Version, Published in the Year 1611*;[15] A. W. Pollard, *Records of the English Bible*;[16] *Translators of the Authorised Version to the Reader;*[17] J. E. C. Welldon, *The Making of the Authorised Version of the English Bible*;[18] J. M. Dickie, *A Revision of the Revised Version;*[19] S. R. Driver, *The Authorised Version of the Bible.*[20]

There can be no doubt as to the influence the Authorised Version has exercised on English life and letters for the past three centuries. It is generally granted that its outstanding characteristic feature is its marvellous felicity of style. It was in great measure owing to this superiority that it superseded the translations previously existing, the versions of Tyndale and Coverdale, the Great Bible, the Geneva Bible, and the Bishops' Bible. The authors of the Authorised Version took from the earlier translations the best that each could give them, and welded all together, with many corrections and improvements of their own, into a new whole. Thus they gave the reader what was practically the literary

[7] The Story of its Origin and Growth; London, 1911: Murray.

[8] London, 1911: Simpkin. [9] Third Edit., London, 1911: Eyre.

[10] London, 1911: Arrowsmith.

[11] Fifth Edition. Revised and enlarged by his sons; London, 1911: Kelly.

[12] Being the Story of the Authorised Version of the English Bible. Told for the Tercentenary Celebration; London, 1911: Morgan.

[13] An Historical Survey from the Dawn of English History to the Present Day; London, 1911: Gardner.

[14] With an Appendix containing Chapters on the Apocryphal Books and the Defects of the Common English Bible; London, 1911: Simpkin.

[15] Oxford, 1911: University Press.

[16] The Documents relating to the Translation and Publication of the Bible in English, 1525-1611; London, 1911: Frowde.

[17] Tercentenary Celebration of the Authorised Version of the English Bible; London, 1911: Simpkin.

[18] *The Nineteenth Century and After*, LXIX, April, 1911, 652-665.

[19] *Expository Times*, XXII, 377. [20] Ibid., 341-346.

resultant of nearly a century of preparation. Besides, the translators themselves were men who had enjoyed an excellent literary training; all of them had lived through the Elizabethan era, and while they were at work, Shakespeare was still bringing out his plays. The leading spirits in all the different committees were masters of a style which was chaste, dignified, and impressive, and of a rhythm which is always melodious and grateful to the ear. Style and rhythm may indeed be mere externals, but these externals cannot be despised. The delight of the ear transmits the thought to the heart with an extraordinary amount of emphasis. We do not wish to minimize the predominant characteristics of even the original text of Sacred Scripture, its beauty, and freshness, and innate attractiveness; still, these qualities combined with the remarkable felicity of phrase and rhythm found in the translation, give the Authorised Version that incomparable fascination and influence which it has exercised over so many generations of English readers.

We do not wish to deny that the Authorised Version possesses all the attributes of an English classic, that its influence on twenty generations of readers has been much greater than even the most sanguine of the translators could have anticipated. Nor do we object to the celebration of its Tercentenary, as we do not oppose the jubilee celebrations of even purely secular classics. We are even prepared to pass unnoticed certain rhetorical exaggerations of the really excellent qualities which the Authorised Version may possess. But there are certain views either implicitly or expressly emphasized on the occasion of this celebration which need a few words of comment.

First, the Authorised Version is to a certain extent substituted for the Bible itself or for the Christian truths it conveys. Thus the King in his reply from the throne speaks of the Authorised Version's "inexhaustible springs of wisdom, courage, and joy". We need not say that these qualities do not belong to the version of the Bible, but to the contents of Sacred Scriptures. If we prescind from the accidental satisfaction which the reader of a beautiful piece of literature may enjoy, not one of the foregoing endowments belongs to the Authorised Version as such. And when the reader really

stands in need of "wisdom, courage, and joy", the excellent style and the beautiful rhythm of the Authorised Version will do very little to supply these needs. The speakers and writers heard or read on occasion of the Tercentennial are too apt to confound the springs of truth with the channel through which it flows; the Authorised Version is at best the faucet through which Biblical truth is communicated.

Another wrong impression conveyed by the Tercentenary celebration of the Authorised Version refers to the attitude of the Church, especially of the Catholic Church, to the reading of the Bible. "If the ecclesiastical authorities," writes Dr. Driver, "had retained their power, and had their will, there would have been no open Bible in England even to-day. The truth was obscured; abuses were rife; but the Bible, it was felt by those who knew it, was the charter of spirituality, of justice, and of freedom. To those who gave it to us in our own language we owe an incalculable debt". The address presented last March to King George also urges our indebtedness to those who labored and suffered, some of them laying down their lives, to secure for their fellow-countrymen, not only a version of the Holy Scriptures which they could understand, but also liberty to read it in their own homes. And His Majesty's reply inculcates the same sentiment: "This glorious and memorable achievement", he says, "coming like a broad light in darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith".

Neither the legislation nor the practice of the Church justifies such language. During the course of the first millennium there is no trace of any ecclesiastical legislation as to the reading of the Bible. Heretical sects were not wanting which appealed to Sacred Scripture to prove their peculiar tenets; this was the practice of the Arians, e. g., and of the Gnostics. But these appeals referred only to particular passages of Scripture, and they did not imply any particular principle as to the necessity of reading the Bible. Conditions changed in the eleventh century. Gregory VII, who is often represented as the father of the chained Bible, wrote 2 January, 1080, to Wratislaw, the Duke of Bohemia, that he could

not allow the Bible to be translated into Bohemian.[21] The letter shows that the Pontiff feared manifestations of irreverence and a false understanding of the Bible on the part of the uneducated people; moreover, the main burden of the letter is the Pontiff's refusal to permit the use of the Slavic language in the public liturgy.

The second pontifical writing relating to the reading of Sacred Scripture was issued by Innocent III, A. D. 1199. About the time of the Waldensian and Albigensian disorders in the South of France, the Bishop of Metz wrote to the Roman Pontiff about a number of men and women in his diocese carried away by a perfect frenzy to read the Bible in the vernacular. The Holy Father pronounced the reading of the Scriptures in general a praiseworthy practice, but pointed out its danger in the case of simple and unlearned readers unable to understand the sacred text which is full of mysteries even for the learned. The Holy Father did not forbid the reading of the Bible in the vernacular, not even in the diocese of Metz.

The next two documents contain formal prohibitions for the layman to read the Bible. When the Cathari propagated their heretical tenets in the South of France, the Synod of Toulouse held in 1229 issued, among other enactments, its fourteenth decree: "prohibemus, ne libros Veteris et Novi Testamenti laicis permittatur habere." Four years later, the Synod of Tarragona issued a similar prohibition in its second canon.[22] But both synodal decrees referred only to countries subject to their respective jurisdiction.

Now follows an ecclesiastical legislation occasioned by the teaching and practice of Wycliffe. He maintained that the Bible is the only source of Christian doctrine, and that the New Testament at least can be understood by all. About 1382, he published an English translation of the Bible in which the deutero-canonical books were omitted. Hence the third Synod of Oxford prohibited in 1408 not only Wycliffe's translation but all translations not approved by the diocesan Bishop or the Provincial Council, and forbade also an unrestricted reading of the Bible on the part of laymen.

[21] St. Gregory VII, Epist. VII, 11.

[22] Cf. Hefele, Concilien-Geschichte, Freiburg, 1863, V, 875, 918.

In spite of the needs of the time, the Council of Trent did not directly legislate on this subject, but it induced Pope Pius IV to promulgate the "Index of Prohibited Books" in his Constitution *Dominici gregis* published 24 March, 1564. The third and fourth rules of the Index contain the first general law of the Church concerning the reading of the Scriptures. The third rule restricts the reading of the Old Testament in the vernacular to pious and well-informed men, according to the judgment of the bishop, who may use the translation of the Bible as an explanation of the Vulgate. The fourth rule is based on the experience that the indiscriminate reading of the Bible occasions more harm than good; the bishop or the Inquisitor may, according to the judgment of the respective pastor or confessor, allow the reading of the New Testament in the vernacular to those who will not be harmed by such reading, but will be confirmed in their faith and piety.

Pope Sixtus V withdrew the power of giving such permission from the bishops, and reserved it to himself or to the Sacred Congregation of the Index. Clement VIII confirmed this ruling in an appendix to the fourth rule of the Index. Benedict XIV required that vernacular versions of the Bible must be either approved by the Holy See, or be accompanied by notes taken from the writings of the holy Fathers or of pious and learned scholars.

Hence the doubt arose whether Benedict XIV had restricted the existing legislation of the Index, or had abrogated it, substituting in its place the approbation of the Holy See, or the addition of explanatory annotations. This doubt was not solved by the propositions of Pope Clement XI in which he condemned several errors of Pasqu. Quesnel, who maintained that the reading of the Scriptures is necessary for salvation.[23] When the Synod of Pistoja insisted again on the necessity of reading the Bible, Pope Pius VI condemned its doctrine on 28 August, 1794.[24]

On 3 September, 1816, Pope Pius VII urged the Bishop of Mohilew not to allow an indiscriminate reading of the Bible to the laity; but this is only a local legislation. On 7 Janu-

[23] Cf. Bull, "Unigenitus", Sept. 8, 1713; Denzinger, Enchiridion symb. et defin. fid., nn. 1294-1300.

[24] Cf. Bull, "Auctorem fidei", prop. 67; Denzinger, l. c., 1430.

ary, 1836, the Sacred Congregation of the Index issued a decree enforcing the previous legislation, i. e. that the reading of the Bible in the vernacular is not to be permitted unless the translation is approved by the Holy See, or is elucidated by notes taken from the holy Fathers or from the works of pious and Catholic writers. The same rule is insisted on by Pope Gregory XVI in his Encyclical Letter of 8 May, 1844.

Briefly, there existed no ecclesiastical law concerning the reading of the Bible in the vernacular for more than a thousand years. For the next five hundred years we find a restrictive law in one or another diocese, issued for special local reasons. At the beginning of the last five hundred years we meet with a general restrictive law, which is never and nowhere absolute, but only conditional. If the perusal of the Bible in the vernacular would do harm to the layman, he may not read it; if it benefits him, he may read the vernacular version of the Bible with the approval of the proper authority, or having recourse to a properly equipped translation. It is hard to see what reasonable exceptions our separated friends can take to these legislative principles.

In practice the attitude of the Church to the reading of the Bible in the vernacular ought to be even more gratifying to those who glory in the Tercentenary of the Authorised Version. From the beginning of Christianity it has been the practice of the apostles and missionaries to give the vernacular translation of the Bible to their neophytes as soon as they could do so conveniently. Hence sprang the early Oriental and Latin translations of the Sacred Books; hence the Gothic version showing that even the heterodox followed the example of their Catholic contemporaries. We cannot tell what prevented those who carried the light of the gospel to the Anglo-Saxons in the sixth century from following the general practice of the Church in this regard. Several reasons may have existed which rendered an immediate translation of the Scriptures into the language of the people impossible or inexpedient.

In point of fact, it is only in the seventh century that we find Cædmon singing "de creatione mundi et origine humani generis, et tota Genesis historia," etc.[25] We need not speak

[25] St. Bede, Hist. Eccl., IV, 24.

here of the doubt entertained by some writers as to the genuineness of this work. In the eighth century, St. Bede translated, at least, the first part of the Fourth Gospel (1 : 1—6 : 9) into the vernacular.[26] In the ninth century we find interlinear glosses on the Psalms of both the Roman and the Gallican Psalter; to the late years of this, or the early part of the following, century may be assigned the famous Paris Psalter, a rendering of the first fifty Psalms (1 : 1—50 : 10. Vulg.), the authorship of which is attributed by some scholars to King Alfred (d. 901). In the course of the tenth century the Gospels were glossed and translated; here belong the Northumbrian Gloss on the Gospels, the Rushworth Version, and the West-Saxon Gospels. Toward the end of this century Ælfric translated a large part of the Old Testament. From the eleventh century we have only two transcripts of the West-Saxon Gospels, from the twelfth only copies of the same into the Kentish dialect of the time, and the thirteenth century is a blank as far as Biblical renderings into the vernacular are concerned. This scarcity of Biblical works in English during the course of these three centuries is due to the partial suppression of the language resulting from the establishment of an alien rule.

The English language finally emerging in the second half of the fourteenth century was for all practical purposes a new language; the old versions which might have survived the ravages of three centuries had now become unintelligible. The French versions hitherto in use also failed to fulfil their purpose, so that new translations were required. Before the middle of the fourteenth century the Psalms had been twice rendered into English in the North of England, and before the end of the same century the whole of the New Testament had been translated by different hands into one or another of the dialects. In the South of England originated a rendering of the Pauline Epistles, of James, Peter, and I John. The hermit Richard Rolle translated with certain changes the celebrated Commentary on the Psalms by Peter Lombard. There was also a version of the Apocalypse with a Commentary, of Commentaries on the Gospels of St. Matthew, St. Mark, and St. Luke, of the Book of Acts and the Catholic

[26] Cf. Mayor and Lumby, Bedæ, Histor. Eccl., p. 178.

Epistles. There existed numerous versions of the Our Father, of the Ten Commandments, of our Lord's Life, Passion, and Resurrection, of the liturgical Epistles and Gospels, and of other parts of the Bible frequently used by the faithful.

Next follow the so-called Wycliffite Versions, probably between the years 1382 and 1388, already mentioned and more fully investigated by Dom Gasquet.[27] After Wycliffe's death violence and anarchy set in, and the Lollards came gradually to be looked upon as enemies of order and disturbers of society. The Synod of Oxford, A. D. 1408, published the above-mentioned enactment, and the license of falsifying the sacred text was restrained.

Hitherto everything had been propagated by means of manuscripts; Tyndale's versions of various parts of the Bible are the first English translations that were printed.[28] When Cromwell succeeded Wolsey in the King's favor (1529-40), he invited Miles Coverdale to translate the entire Bible; the translation appeared in 1535, and was dedicated to the King. Cromwell suggested to Coverdale that he should revise and improve his version by a more careful comparison with the original texts, and this revision appeared in 1539; from its size it was called the Great Bible. After the accession of Queen Mary (1553-58), a band of reformers settled in Geneva, and there in 1560 issued another version dedicated to Queen Elizabeth, known as the Geneva or the Breeches Bible. It maintained its popularity as household Bible for about a century; but being tinged with Calvinism, the Bishops endeavored to remove it by improving the Great Bible, and this led to the publication of the Bishops' Bible which appeared in 1568. Meanwhile, the English Catholics had not been idle. They published a translation of the New Testament in 1582 at Reims, and of the Old Testament in 1609-10 at Douai; the Authorised Version appeared only in 1611.

This brief outline of the Church's practical attitude to the reading of the Bible in the vernacular may help us to estimate at its true value the contention that England would not have a free Bible even to-day, if the ecclesiastical authorities had retained their power. The English Catholics actu-

[27] The Old English Bible and Other Essays, London, 1897, pp. 102 ff.

[28] See Westcott's History of the English Bible, p. 316.

ally possessed an English translation of the entire Bible before the Authorised Version made its appearance. In Germany where the ecclesiastical authorities retained their power, the Scriptures were printed in 1466, and they were seventeen times reprinted before Luther could begin his startling claim of having discovered the Bible. If the extravagance of Wycliffe and the excesses of the Lollards had not forced the ecclesiastical authorities to issue their legal restrictions, England would no doubt have been blessed with a uniform translation of the entire Bible long before the days of Miles Coverdale, even at a time when the authorities of the Church retained their power. And if the early English reformers had to prepare their versions in exile, the Catholic scholars too prepared the Reims and Douai version in exile, probably under greater hardships than the early reformers were called upon to endure.

While we understand, and to a certain extent sympathize with, the feelings of those who celebrate the Tercentennial of the Authorised Version, we regret to see its joyous character marred by statements more emphatic than true. But we regret also that this occasion will be probably the last glory of the majestic Authorised Version. Its archaisms may be partially such as lend an antique color to the translation; but partially they convey no longer any meaning or, what is worse, a false meaning. Besides, the renderings of the Authorised Version are no longer fully abreast of our time. Both Hebrew and Greek are much better understood now than they were in 1611; discovery and research in the East have thrown light on many points that were obscure three-hundred years ago; moreover, the patient study of many of the ablest minds has contributed its share to the better understanding of the Bible. We do not wish to maintain that the Revised Version of the Bible is in all respects what it ought to be, but the use of the new Version is on the way of becoming general. It has replaced the Authorised Version in Canterbury Cathedral and Westminster Abbey; Bishops have acquiesced and congregations have approved. As early as May, 1898, the Upper House of Convocation of Canterbury appointed a committee to consider the expediency of permitting or encouraging the use of the Revised Version in the public services of the Anglican Church.

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Criticisms and Notes.

NOTRE VIE SURNATURELLE. Par R. P. Ch. de Smedt, S. J., Bollandiste. 2 vols. Bruxelles: Albert Daniel. 1910–11. Pp. xiv–572 et xi–503.

THE CULTURE OF THE SOUL. By the Rev. Patrick Ryan. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. viii–226.

A work on the spiritual life by an author possessing the theological science, historical erudition, critical acumen, and tact—all in the eminent degree for which the late illustrious Bollandist, Père de Smedt, was so widely famed—can hardly fail to elicit the serious attention of those to whom such a work primarily appeals. And when it is found that the work in question embodies the experience of sixty years of religious life, fifty of which were spent in the priesthood, the work may be assumed to speak with well established authority. Needless to say, all this is true of Father de Smedt's *Vie Surnaturelle*. The work, summing up the author's half-century of experience in dealing with every class of souls, but chiefly with those aspiring to spiritual perfection, was put together in its present completion only at the close of his life; finished indeed just when the eve of his death was approaching.

One need but glance over the work to recognize the simplicity of its plan, the depth and strength of its foundations, while a continued perusal evidences the clarity, and particularly the reasonableness, the sanity of its development. The principle of supernatural life, divine grace; its faculties, the virtues, theological and moral; its acts—their spiritually hygienic conditions: this is the simple and yet philosophical ground-plan. But the vital principle, grace, supposes nature, the bodily organism. Accordingly we find as an introduction giving the presuppositions, the underlying bed-rock, a brief outline of physiological psychology so far as it relates to the intellectual and the spiritual activities. One rarely meets in a treatise on the supernatural life with an exposition on instincts, the cerebro-spinal and sympathetic nervous systems, and the like. And yet the importance of a knowledge of the organic, especially the nervous, functionings in relation to the higher processes of the soul is obvious. The virtues, theological and moral, the *faculties* of the spiritual life, are analyzed by the author with profound theological as well as philosophical insight. But the treatment is not simply of course speculative. It is, as St. Thomas tells us all *sacra doctrina*

should be, *eminently practical*. Accordingly the practical application is presented as growing logically out of the theoretical principles. For instance, the exposition of the virtue of charity entails the means and methods of the soul's response; while the analysis of the moral virtues, prudence, for instance, and temperance, reveal a closely sequent wealth of practical direction on the details of conduct. Lastly the third part, on the conditions of the full *activity* of the spiritual life, is full of wise and sound guidance on such delicate subjects as temptations, scruples, sensible consolations, fears, and so on: phenomena wherein the complex forces of the body and its vital principle wind themselves almost inextricably into the movements of divine grace, so much so that only the spiritually sympathetic and much experienced eye can discriminate with safety. From what has been said thus far, the priest may be able to infer the merit of the work, its value as an aid to spiritual direction. Many books there are on this theme—the old masters and the new. The newest are best when they combine the solid wisdom of the old with the facts and conditions revealed by progressing experience. And this may be truly said of Fr. de Smedt's *Vie Surnaturelle*.

The same is true *mutatis mutandis* of Fr. Ryan's *Culture of the Soul*. The latter work makes no claim to be a complete systematic treatise on spirituality. It is rather a practical guide to the methods and means of spiritual culture. Meditation, prayer, the presence of God, examen of conscience, conformity to the Divine Will—these capital headings, which indicate the general outline, serve to show the scope of the treatise. The substance of the book with slight alterations and omissions is taken from Rodriguez and Scaramelli. This insures the solidity of doctrine, while the convenient form of the volume brings the teaching of these voluminous masters within the reach of the average reader. The treatment is plain and simple, as it should be, and the book will be serviceable for use by the devout laity as well as the clergy and religious.

TENTAMINA POETICA. Francisci Xav. Reuss. Sac. e Congr. SS. Redemptoris. Romae: Typis Cuggiana. 1911. Pp. 359.

The aged Redemptorist poet with whose Latin verses our readers have become familiar through these pages at intervals during the past twenty years, presents as a modest thankoffering to Pius X and as a final gift to the priestly reader this collection of original poems. They are the inspirations of his sacred muse at odd moments of rest snatched from more active engagements of his holy vocation. In earlier days his love for St. Alphonsus had moved

him to translate into Latin the Italian songs of his spiritual master, the saintly founder of the Redemptorist Order; later on he turned into Virgilian rhythm the choice fables of La Fontaine, mainly for the purpose of making their moral lessons accessible to the youthful student of Latin verse. But here we have only the promptings of his own mind and heart which take on all the varied forms of classical composition, and touch many a subject sacred and profane with the breath of Catholic genius. The topics which chiefly engage our poet's pen naturally have to do with the Saviour and Our Blessed Lady. Pretty in thought and setting are such reflections suggested by sacred seasons and places, as for example, "S. Praesepe Christi Cunabula," "Christo nascenti et morituro," "Fuga in Aegyptum," "Christus redivivus," "Saeculum XX Redemptionis," "Immaculata Conceptio," "Mensis Marialis," "Lapurdum" (Lourdes). There are many odes addressed to saints or glorifying their virtues, as "Ad S. Joseph," "S. Petri Ap. Natalis," "S. Clemens Hofbauer," "S. Gerardus Majella," and others hitherto not popularized in Latin verse. Among the "Carmina gratulatoria" there are two addressed to the King of Spain, Alfonso XIII, one to Paul Kruger, one to the Jesuit Father Angelo Secchi, which give a touch of cosmopolitan music to the inspirations of the generous priest poet. Of himself he speaks in a Sapphic poem entitled, "Auctor ad se ipsum" at the end of fifty years of devoted life as a son of St. Alphonsus, intent upon laying down his pen and preparing for death.

"Dena, Xaveri, tibi lustra vitae
acta sunt, ex quo juvenis dedisti
nomen Alfonso: series profecto
longa dierum.

"Dum tamen menses cumulas et annos,
triste subrepsit senium: capillus
canuit, dentes cecidere, rugis
obsita frons est.

"Auris et visûs acies hebescit,
poplites nutant, riget intremitque
dextra quâ scribis, digiti recusant
scandere versus.

"Mille per rimas fugit e caducis
sanitas membris; aditusque Morti
mille panduntur, spatiosiores
usque futuri.

" Crede, Xaveri, tibi jam sepulcrum
hiscit; aeternos igitur fac annos
mente perpendas, tua colligasque
vasa, viator.

" Cogita, qua tu ratione flectas
Judicem Christum, tibi qui talenta
quinque largitus, totidem reposcet
fenore parta.

" Interim vires tibi posce, rectam
ut geras vitam, bona quam coronet
mors, ubi luctans animus seniles
liquerit artus."

The present Sovereign Pontiff, after reading this poem, sent a congratulatory letter and his portrait to the author, granting him personally a Plenary Indulgence on the anniversary of his Jubilee. For the rest, Pius X has expressed his judgment about the literary merits of P. Reuss's verses in the following words, which are printed as an Introduction to the volume before us: " Novimus horum carminum magnam partem . . . ex eis non te tironem aut rudem esse in hoc genere intelleximus, sed limatulum politumque ac probe vel facultate ingenii vel doctrinae elegantia instructum." This is high praise from a competent source and contradicts the author's claim to offer some fruits from his domestic garden " quem neque ars ulla politior neque assidua cura excoluerint." His object in publishing the verses is to aid the revival of Latin writing which is going into disuse, " non sine magno detrimento ipsarum quae hodie vigent linguarum, earum praesertim quae a latina suam ducunt originem."

HERDER'S CONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Erganzungsband. St. Louis, Mo.: B. Herder. 1911. Pp. 1499.

We have already directed attention in passing to this supplementary volume of Herder's Encyclopedia which fills a unique place in German, and we might say in general Catholic literature. The nine stately volumes, each of about 2000 pages, may be compared to *Chambers' Encyclopedia* in English, as intended to furnish the lay reader with reliable information on matters of every description in the fields of history, science, letters, art, politics, crafts, etc. But in every case the articles are kept free from the anti-Catholic bias that commonly invades reference books intended for the uni-

versal reader. The writers as well as the publishers are Catholics; at the same time care is taken that the utmost accuracy, thoroughness, and up-to-dateness are guaranteed for the purely secular and scientific subjects. The work differs from our *Catholic Encyclopedia* in this that it does not distinctly and exclusively deal with subjects in their relation to the Catholic faith. For this the Germans have a separate work, equally thorough and exhaustive, but exclusively ecclesiastical in scope. It is likewise published by Herder of Freiburg, and covers the ground of our Catholic dictionaries in fifteen volumes with an Index volume referring not only to the articles topically but to all important subjects touched upon in the body of the work.

The Supplement now issued as volume nine of the general encyclopedia contains a number of new articles, corrected statistics, scientific references, and additional facts of history, popular movements, and the recent development of the sciences, as well as mercantile, industrial, and artistic achievements up to the last year. The publishers have adopted the recent purist orthography agreed upon by German printers in 1907. The work is a most satisfying reference book in which all digression and useless verbiage are avoided; hence the reader at once gets the important facts and viewpoints of the topic on which he seeks information. The editors have been aided in preparing this third edition by the experience of their forerunners no less than by the scholarship of their university trained men, who are in every way the equals if not the teachers in contemporary science of their non-Catholic associates in German institutions of learning and practical science.

WHEN SATAN TOOK FLESH. A Novel for Married Persons. By A. J. Anderson. London: Stanley Paul & Co.

The object of this book is primarily to instruct people on the sinfulness and evil consequences of the artificial limitation of the family, and secondarily, one may take it, to expose the diabolical nature, in the strict meaning of the term, of much that goes under the name of "Spirtualism" and "Clairvoyance".

The author is evidently a Catholic, and teaches Catholic doctrine. He speaks perfectly plainly about the immoral practice of "precautionists", which he sees with alarm spreading amongst English-speaking people, chiefly of the more educated Protestant classes. On this delicate subject he succeeds in combining, on the whole, propriety with his plain speech.

We say "on the whole", for we are inclined to find fault with one or two descriptions of love-passages portrayed with a vividness

hardly necessary for the argument of the book. There is an interview, also, with a member of the *demi-monde* which some readers will think might have been dispensed with; though the author would doubtless reply that this incident in the story was necessary to bring out certain facts as to married life which drive men to seek the company of persons of that unfortunate class. Be that as it may, the incident is delicately dealt with; and is not without its important lesson.

The question a reviewer must ask is, will the publication of a novel on this subject do more harm than good, or vice versa? If the good outweighs the harm, will the preponderance of good be so great as to justify accidental harm that may be done? These are not altogether easy questions to answer. Were it a case of instructing Catholics only, we should reply without hesitation, "Leave it alone; Catholics will get all the instruction they need about married life and its duties in the confessional, which is the proper place for such topics." But the author wishes to reach the wider public than is constituted by English-speaking Catholics; a public amongst whom the evil he combats is more widespread and more on the increase than it is (happily!) amongst Catholics. He has asked himself how they are to be reached; they are scarcely likely to be reached by any formal treatise giving the Catholic view. Hence Mr. Anderson has embodied the Catholic teaching in a very interesting and well-written story. He has consulted Catholic priests and others, and evidently felt that he would be doing a good work in the cause of public morality by letting his book see the light. Without plain speaking the book would have failed in its object. As it is, the author has not only put the specious arguments of those who advocate the practice of limitation of the family in a perfectly fair way, but has trenchantly demolished them through the medium of one of his characters, a Catholic priest, who delivers himself of the principles of Catholic moral theology on the question.

One may say this—provided the book is read by married persons or those who contemplate marriage, by parents, by those whose office it is to teach others, by medical and professional men, *and* with an honest desire to know what is right, it will certainly do much good; for the author succeeds in conveying his teaching in a convincing way by means of his story. Further than this, there is some safeguard in the sub-title of the work and the Foreword addressed by Mr. Anderson to the "Girl Novel Reader"; which others besides may take to themselves. "At the present time," the author says, "I believe in throwing open one's bookshelves to one's daughters; but there are reservations. *When Satan took Flesh* is certainly among the reservations. When writing this book, I had to decide

whether I should speak out as plainly as the subject demanded, or whether I could veil my meaning for fear of injuring some chance girl reader. Finally I decided to speak out boldly, and trust that the girl's sense of honor would prompt her to leave the book unread.

"And so, my dear young lady, if you still insist on reading—well, you are not the sort of girl that I am capable of harming."

Another argument that we may well suppose the author would bring forward—or rather, it is a repetition of the argument of the Foreword—is that any person who reads this book with evil intent is likely the one used to reading the "sexual problem" novels that are not, as the present volume is, "on the side of the angels"; hence this story may do them good. A right-minded person would abstain, unless justified by his or her position, from reading the work. Were it not for the deplorable laxness of parents in guarding their children from literature not suited to them, there would be no question of the general utility of *When Satan took Flesh.* As it is, we can but echo the honest warning of the author of this work, and say—"Don't read it if you are young, or if your motive is simply curiosity."

The author wishes to teach that marriage, with its accompaniments and duties, is a sacred thing; that love and affection between the sexes is ordained to lead to marriage *and* to the propagation of the race. Marriage without love, and, still more, marriage without the will to act naturally and to bring up a family, is a degradation; and the loveless marriage is very apt to lead to the childless marriage, or to a restriction of the family. The duty *de debito reddendo* is touched upon, the author having found out that, amongst Protestants, a failure in this respect *ex parte mulieris* is the source of much evil. It is to emphasize this fact that the interview between the hero and a chance acquaintance among the ranks of the *demi-monde* is introduced.

Cecil Grylls, the hero of the story, falls in love with a charming girl, below him in the social scale, but refined and educated above her position. Sudden passion, *plus* inexperience, produced results disastrous to the poor girl's dishonor. Cecil wishes to marry her; but has to wait till an obstacle in the shape of a determined father is removed by death. Then, with the aid of *clairvoyance*, into which he is initiated by a former professor of the Wesleyan College which he attended as a boy, Cecil discovers the whereabouts of his beloved, and they are married. The erstwhile professor, discovering the real nature of "occult science", eventually becomes a Catholic. But Cecil, half willingly and half knowingly, has promised to give his body into the power of the evil Personality to whom the phenomena of "clairvoyance" are really due. The result is that Satan

in a manner "takes flesh" in him, and, after imbuing him with a desire to know the reasons for and against the limitation of the family (his own wife being made an innocent cause of the suggestion of the subject to his mind), he makes use of Cecil's experiences and observations to find out the best way (best from the devil's point of view) of spreading Malthusian practices.

Cecil's character undergoes a change for the worse, and he is saved only by a tragic accident from compromising himself with a married woman, herself a "precautionist". As will be seen, there are unsavory situations in the book, but they have, in most cases, their didactic purpose. In the instance last mentioned, the lesson is the ease with which precautionists give way to temptations to conjugal infidelity. Satan's project, in the end, is defeated, so far as Catholics are concerned, by the Papal pronouncements upon Frequent Communion and the First Communion of Children.

The argument on the Catholic side in favor of the moral law is put thus:

"'Then you think,' suggested Grylls, looking at Father Laurence and speaking very quietly, 'that the limitation of the family is absolutely and invariably wrong?'

"'Yes,' answered Father Laurence.

"'But you must acknowledge that it is impossible, under present conditions, for a gentleman with a very small income to have a very large family without sacrificing his wife's health and his children's welfare?'

"'Yes,' answered Father Laurence.

"'Then what would you suggest?' asked Grylls, feeling that he had got the priest in the hollow of his hand. 'Should the poor gentleman follow Malthus's advice and put off marriage until either he has secured a good income or else there is but little chance of the lady bearing many children?'

"'No,' answered Father Laurence, 'that would be contrary to nature.'

"'Besides it would be placing the younger men in great moral temptation. Wouldn't it?' suggested Grylls.

"'Yes.'

"'Should the young people marry with the intention of living together in continency and having separate rooms?'

"'No,' answered Father Laurence, 'for that would be placing too great a strain on human nature.'

"'Then what do you suggest?'

"The priest laid down his cigar, and, placing his fingers together, leant forward with the light of battle twinkling in his eyes. 'You will allow me the right of assuming that the natural and moral

laws are permanent, Mr. Grylls?' said he. 'I am not asking you to agree with this proposition, only to allow me the right of assuming it.'

"'Yes,' answered Cecil, guardedly.

"'And you will allow me that present circumstances, conditions, and laws are only temporary?'

"'Yes,' answered Grylls.

"'Then I should suggest the alteration of what is obviously temporary so that it may fit in with what should be permanent, and not the alteration of what should be permanent so that it may fit in with what is only temporary.'

"Vascoe and Davidson smiled at each other, for the passage of arms was fascinating them, and they were delighted that the champion of their cause should get his thrust home.

"'Marriage and natural child-bearing have been the universal law from creation,' continued Father Laurence, making his point good; 'marriage and child-bearing, under present circumstances, have become a hardship. I should not alter the universal law so as to meet a temporary difficulty; but I should alter present circumstances so as to make marriage and child-bearing a practical possibility'" (pp. 285, 286).

The remedy proposed by Father Laurence is that the State, recognizing the advantage to itself of large families of healthy and respectable people, should subsidize them in some form.

And he suggests a danger which gives to Satan—listening all the time, and making use of Grylls to "pick the priest's brains"—a new idea for the furtherance of his evil scheme:

"'Don't you see,' he added, 'if Malthusianism were once preached as a Gospel of Prudence and Economy—just as Socialism is being preached as the gospel of social reform—human selfishness will do the rest?'" (p. 291).

The priest also puts forward the proposal of a voluntary fund being raised for the purpose of helping the poorer gentlefolk; but he fears that English sentimentality, which endows homes for cats and dogs, would stand in the way.

Summing up what *he* has learnt, Satan says, "My new Gospel shall be the Gospel of Prudence and Economy. But it shall appeal to more than human selfishness: it shall appeal to English sentimentality" (p. 292).

To repeat it, we may indulge the hope that—restricted to the proper circle—this work will do good amongst a public that cannot be reached, perhaps, any other way. The author is to be credited with entire honesty and cleanness of purpose; and could not well have handled his subject with more tact, granted the need of plain

speaking and the circumstance that this is the only effectual way in which he could preach his sermon. Of the need, no one can well doubt; there are bound to be differences of opinion about the method —that of putting the sermon into the form of a novel.

DE ACTIBUS HUMANIS. De Formanda Conscientia. Auctore Victore Frins, S.J. St. Louis. Mo.; Freiburg i. B.: B. Herder. 1901. Pp. viii–312.

With this volume the author's comprehensive treatise on human acts is brought within one step of its termination. The final step would be an exposition of the moral doctrine on sin. Whether, however, that step shall ultimately be taken or not depends on circumstances whereof, as the author informs his readers, he is "not at all the master". While students of Moral Theology who are acquainted with the preceding volumes will much regret the author's ill health which renders the completion of his projected plan uncertain, they will none the less be grateful for the present portion, which carries the monument so near to its crowning, even though their hope for the finishing should remain unrealized. The matter contained in the volume at hand, whilst it has by itself a certain completeness, is nevertheless intimately connected of course with the subjects treated in the foregoing volumes. The second volume closed with a discussion of the morality of indifferent human acts. The present volume opens with a treatment of the influence of ignorance, vincible and invincible, on morality. An analysis of conscience, its varieties and the principles involved in "the forming of conscience", follows in turn. The third part, occupying about one-half of the volume, is devoted to the questions centering in "Probabilism". The volume concludes with a short dissertation on the authority of St. Alphonsus.

The subject-matter therefore, it will be noted, is identical with the treatises familiar to the student of Moral Theology. He will consequently not expect to find in the volume much that is precisely new. What he will get, however, will be a thorough, comprehensive analysis, wrought out with a method and style unsurpassed for its lucidity, of the most fundamental subjects of moral science.

ORIENTAL RELIGIONS IN ROMAN PAGANISM. By Franz Cumont. Authorized Translation. Chicago: Open Court Publishing Co. 1911. Pp. 330.

Whoso would form a true idea of the religious conditions into which Christianity entered as the leaven into the mass, must study

the agencies not simply domestic, but particularly foreign, and especially Oriental, that gradually transformed and prepared Roman society for effective reception of the Gospel. As an aid to such study there will probably be found no better manual than the one here introduced. Professor Cumont is best known through his great work *Textes et monuments figurés relatifs aux Mystères de Mithra* (2 vols., 1896 and 1899)—an original and exhaustive collection of sources. His *Religions Orientales dans le Paganisme Romain,* which is here presented in English translation, while more discursive is no less original and hardly less thorough than its predecessor. Those who have made no study of the development of Roman religious life onward to the close of the third century are apt to think of it as a bewildering maze of superstitious idolatry and moral corruption, such as it appears in the classic writers of the Augustan age. This, however, would be far from the truth. As Professor Cumont aptly says, "From coarse fetichism and savage superstitions the learned priests of the Asiatic cults had gradually produced a complete system of metaphysics and eschatology, as the Brahmins built up the spiritualistic monism of the Vedanta beside the monstrous idolatry of Hinduism. . . . This religion was no longer like that of ancient Rome, a mere collection of propitiatory and expiatory rites performed by the citizen for the good of the State; it now pretended [claimed?] to offer to all men a world-conception which gave rise to a rule of conduct and placed the end of existence in the future life. It was more unlike the worship that Augustus had attempted to restore than the Christianity that fought it" (p. 210). The religious conceptions and practices that were most influential in thus purifying Roman paganism and thereby preparing "the road for Christ upon His way", as Prudentius happily puts it, came chiefly from Asia Minor, Egypt, Syria especially, and Persia.

M. Cumont describes these transforming agencies in their native homes and in their actual working under their Italian surroundings. His picture is vivid, life-like, and the beholder has his confidence in its truthfulness confirmed by the author's constant reference to the original sources whence his figures are drawn. Perhaps in his endeavor to establish the continuity of religious history the author may seem to some to exaggerate the similarity of the reformed paganism to the advening Christianity. "The two opposed creeds," he says, "moved in the same intellectual and moral sphere and one could actually pass from one to the other without shock or interruption" (p. 210). It would, however, be unjust to infer from this that M. Cumont inculcates a mere difference of degree and not of kind between the old and the new religion—that Christianity with its fundamental and essential doctrine of God become

man did not intrinsically transcend Roman paganism, however ennobled by Oriental teachings and rites. "We may speak of 'Vespers of Isis'," he says, "or of a eucharist of Mithra and his companions, but only in the same sense as when we say 'the vassal prince of the empire' or 'Diocletian's Socialism'. These are tricks of style used to give prominence to a similarity and to establish a parallel strongly and closely. A word is not a demonstration, and we must be careful not to infer an influence from an analogy. Preconceived notions are always the most serious obstacle to an exact knowledge of the past. . . . Resemblance does not necessarily presuppose imitation, and frequently a similarity of ideas and practices must be explained by common origin, exclusive of any borrowing" (p. xviii). An eminently sane criterion is this, one that is too often ignored in books on the history of religion. Very happily, too, does M. Cumont indicate the true situation when he says: "The new faith poured its revelation into the hallowed moulds of earlier religions because in that form alone could the world in which it developed receive its message" (p. xvii).

In recommending Professor Cumont's work to the attention of students, not only of religious but likewise of ecclesiastical history and theology, the reviewer would suggest as collateral reading the highly illuminating essays by C. C. Martindale, S.J., in the second volume of the series, *The History of Religions,* edited by him (London, The Catholic Truth Society; St. Louis, Mo., B. Herder); also the first volume of Professor Dufourcq's *L'Avenir du Christianisme* (Paris, Bloud et Cie). Both these authors pay a merited tribute to M. Cumont, to whom they are much indebted.

A word should be said in conclusion in praise of the excellent translation. One seldom meets with a version in which so few of the original's idioms are suffered to enter.

The book is materially made up in the becoming style for which the publishers are noted, though there does seem to be an incongruity in swathing so serious and scholarly a work in a cover devoted to a laudation of a very superficial and flippant performance by "a Modernist" (anonymous).

MANUALE STENOGRAPHIAE LATINAE secundum systema Pitman, ad usum eorum praesertim qui studiis dent operam. Auctore Gulielmo Tatlock, S.J. Romae: Universitas Gregoriana (Sumpt. et typis Isaac Pitman, Londini et Neo Eboraci). 1911. Pp. 55.

The Latin language is still the vernacular of the Catholic Church, and in the lecture halls of our theological seminaries we maintain its use as the chief medium of teaching not only dogmatic and moral

theology but also the preparatory discipline of scholastic philosophy. The student who takes notes of the professor's *dictata* is at some disadvantage, unless the matter is stereotyped or printed for his orientation; even where the teacher follows a printed text-book, many useful citations, references, and illustrations, given *obiter* during class hours, will escape the most attentive student's memory, for want of some tachygraphic method adapted to Latin phonetic and ideographic expression. There is of course a method of academic abbreviations with which the alumni of the Propaganda and other theological colleges are familiar, and we have some record of the traditional system of short-hand writing attributed to Cicero's freedman Tiro, to which it is assumed that we owe the records of the great orations of his master and of Cato. But no successful attempt has ever been made to do for Latin that which since the days of Peter Bales has been done for modern languages, namely to provide simple signs that could be written at the rate of say 120 spoken words a minute. Among the more than two hundred different short-hand systems invented during the last three hundred years, Isaac Pitman's *Phonography,* published in 1837, has practically taken the lead in popularity, not only for English, but also for French, Italian, Spanish, German, Dutch, Welsh, and even the Hindu and Malagasy languages; and it is in many lands, as in Japan, the system employed for reporting in the official bureaus of the Government. It is easily understood how a system of short-hand based upon phonetic principles may be adapted to any language in which vowel sounds predominate; and Father William Tatlock has used the method to advantage by adapting it to the sounds of the Latin language. The pronunciation which the author follows is that which is used in Rome and by Italians generally, assuming that the Mother of the churches determines the speech which is to stand for the mother tongue of her children.

As stenography is taught in our technical schools and is part of the curriculum in many parish schools, it would not be out of place, for practical purposes, to have this aid to quick recording by writing introduced in our seminaries. It would serve the student not merely to take down the viva-voce lectures of the professors, but to keep account of his own thoughts and reflections where the ordinary form of writing would be a hindrance to continuous thought. Many a momentary impression which would prove of permanent value, if we could fix it in the memory, escapes us because we have no adequate means of recording it promptly. Apart from this advantage of quick writing, the practice of Latin shorthand would become a means of improving our habit of Latin composition and correct speech, for the Pitman system is based upon the idea that the

writer pronounces every word he writes in short-hand, since the graphic form derives its expression from the phonetic utterance.

The little book will thus prove a useful adjunct to Latin classes as well as to the desk outfit of a student of philosophy and theology.

THE CATACOMBS OF ST. CALLISTUS. History and Description, with an Introduction on the subject of Christian Sepulture, Epigraphy, and Art. Translated from the Italian of P. Sixtus Scaglia, Reform. Cistercian of the Abbey of S. Callisto, by the Rev. Henry S. Nagengast, A.M., of the Baltimore Archdiocese. Rome: Tipografia editr. della Sapienza. 1911. Pp. 256. (H. S. Nagengast, Baltimore, Md.)

Among the specialists in archeological studies who have undertaken in recent years to interpret for us the Christian art of the catacombs the Cistercian Father Sisto Scaglia takes prominent place. His *Notiones Archeologiae Christianae* comprises a systematic survey of the epigraphy, painting, sculpture, and supellectiles of early Christian times, viewed chiefly in their relation to liturgy and theology. His domicile in the monastery of San Callisto has given him exceptional opportunities for the study of the famous cemetery of that name on the Appian way, and his critical excursions on the chronology of S. Cecilia, whose tomb has been located in this catacomb, show that he possesses the gift of independent judgment regarding a subject about which learned writers have much disputed.

In the present volume the author leads his readers into the subterranean chambers of the Cemetery of St. Callistus. He traces their origin, follows the fossores in their work through the five tiers of successive excavations, and explains the use of each site. We become familiar with the devotions in the chapel of the Popes, the crypt of St. Cecilia and of St. Lucina, with the tombs of SS. Mark, Balbina, Soter, Cornelius, and their martyr companions, the arenarium of St. Hippolytus, and the chambers of the Sacraments. It is interesting reading throughout, marred however by numerous misprints and generally poor book-making. This defect does not lessen the credit due the translator, who has done well in making the book accessible to English readers. Fr. Nagengast has moreover added an appendix referring to the discoveries made in the catacombs subsequent to the publication of the original volume. The Index of nomenclature and definitions of archeological and ecclesiastical terms, based on the Century Encyclopedia, adds to the value of the translation.

Literary Chat.

One is often asked what to read on social theory, sociology, social reform, the social question, and whatever else falls under these much-heard-of topics. It is not easy to supply a fully satisfactory answer; but presuming the reader wishes to keep abreast with what is most worth while from the Catholic viewpoint, he can hardly do better than follow month by month the review entitled *Central-Blatt and Social Justice* (St. Louis, Mo.). As the title suggests, the periodical is half in German and half in English. Sociological topics of a timely interest are discussed in its pages and a list of pertinent books and pamphlets constantly advertised.

What is particularly needed in sociological literature are sound principles and accurate detailed knowledge of the social and economic conditions to which they should be applied; in a word, right theory and practical information. Those who read German will find much that is solid and sane in the domain of guiding principles in Dr. Bruehl's recent brochure entitled *Allgemeine Grundsätze zur Sozialreform*—i. e. *General Principles of Social Reform* (Milwaukee, Wis.). The writer has given much thought to the subject and has lectured considerably thereon both in the East and the West. The pamphlet just mentioned is a summary of his teaching. It touches upon a large variety of social topics on all of which it throws much intellectual illumination, practical suggestions, and the glow of a charming style.

Catholic Studies in Social Reform is the general title of a projected series of manuals now being edited by the *Catholic Social Guild* (London, King & Co.). Thus far two pamphlets have been issued: the first on *Destitution*, the other on *Sweated Labor and the Trade Board's Act*. A number of others dealing with the Housing Problem, the Family, Unemployment, and some other timely subjects are in preparation. Judging from the two numbers issued the series will doubtless supply what Catholic students just need and want—the treatment of actual social conditions in the light of Catholic principles. It is true, the conditions in question are those prevailing in England, but they differ not essentially from our own social evils, while the suggested remedies admit of at least a general if not a universal application. The chapters especially on Sweating and on The Living Wage (II) are particularly helpful. The pamphlets are neatly made up and the price is (6*d*.) reasonable.

Apropos of sociological literature, special mention should be made of *Catholic Ideals in Social Life* by Fr. Cuthbert, O.S.F.C. (New York, Benziger). The book may likely be known to the present reader, as it has been previously reviewed in these pages and has been before the public some six years and prior to its actual form its contents had been issued in pamphlets and magazine articles. The second edition has recently been reprinted without change or addition, however. It will suffice therefore to call attention to the book as to a comprehensive presentation of Catholic social principles, fruitful in their manifold applications to family and State, but especially to the sound ethical life of the individual, particularly the workingman. Upon the right application of these principles to the individual the solution, indeed, of "the social question" mainly depends.

French writers are indefatigable in the production of spiritual books, all of which however are not relished by those to whom staid English is mother tongue. Amongst works possessing a universal interest will surely be found

the recent French translation of the illustrious German Jesuit Drexelius's treatise entitled *Considérations sur l'Éternité* by Mgr. Bélet. It is a solid and practical exposition of serious truths.

A new edition (fifth) of the Abbé de Lamennais' well-known *Guide de la Jeunesse;* also of the French Academician Count de Champagny's, *Chemin de la Verité* (Paris, Pierre Téqui); and *Retraite Spirituelle* (Paris, Lethielleux), a small volume reproducing a hitherto unpublished MS. by the Abbé Grou, S.J.;—these works by such eminent writers have an obviously permanent value.

One of the best collections of Pastoral Instructions published within recent years is that made by the present Bishop of Leeds, the Right Rev. William Gordon, under the title of *Decrees of the Leeds Synods.* Of the 252 pages comprised in the volume only about twenty are given to the *Decreta,* in Latin. The rest is made up of Encyclical Letters and chapters of practical theology, such as the missionary priest stands most in need of for orientation in the right performance of his pastoral functions. These chapters are written in English, and where they do not embody actual legislation are made up from approved commentaries. They deal with the subject of Baptism (Private Baptism, Rebaptism of Converts, Registration, etc.), Penance (Secret Society cases, etc.), Holy Eucharist (Altar Candles, Sacred Vessels, Mass obligations, Nuptial Masses, etc.), Last Rites, Matrimony, Priestly Conduct, Children and the Schools, Church Building, Parochial Finance, and all those numerous details of the pastoral ministry about which a busy priest likes to have information at hand. It is a model reference book of diocesan information.

Mr. George Ashdown Audsley, LL.D., the English architect, has added to his numerous writings by compiling a *Guide to the Art of Illumination on Vellum and Paper.* The little manual is copiously illustrated with plates and drawings and gives authoritative information on many points of interest in the useful art of illuminating MSS. It may be said to supplement a previously published volume by the same author, *Guide to the Art of Illuminating and Missal Painting.* Among the works in preparation by the accomplished artist and writer are a two-volume edition of the history of *English Pointed Architecture* and a series of manuals on artistic and decorative turning and stenciling.

The failure to discern the essential difference between images and ideas, and consequently the confounding of the imagination with the intellect, lie at the bottom of most of the errors of philosophy, ancient and modern. The *imaginationem transcendere non valentes* is repeatedly made the characteristic of the erring ancients by St. Thomas, while the passage in the introduction to the Treatise concerning the Principles of Human Knowledge in which Bishop Berkeley confesses his inability to form abstract ideas is a familiar instance of a great modern thinker's confusing his representative imagination with his abstractive intelligence.

Now and again we find a modern philosopher insisting on the fundamental difference. Even so positivistic a writer as Lewes emphasizes it occasionally. Recently there was published at Berkeley (The University Press) a pamphlet entitled *The Process of Abstraction.* The author, Mr. Thomas Moore, examines the subject in title experimentally. He sums up the experiments that have been made by his predecessors and brings together many interesting details of psychological analysis. His conclusion, however, is more important, viz.: "The final product of abstraction, that which is perceived as common to many groups, is essentially a concept distinct from imagery and feeling.

It is not an elementary concept [it is, if the abstractive process is continued to the elements of the mental object] but represents the assimilation of that which is perceived by the senses to a more or less complex mental category, or perhaps to several categories" (p. 191). This of course is a truth familiar to the scholastic psychologist, but it is gratifying to find it restated by an author who claims to find it the outcome of purely experimental research.

The book contains much more with which the Catholic philosopher will agree and we are glad to recommend it to the attention of philosophical students.

There is no better book treating of the religious beliefs and practice of uncivilized peoples than Bishop Le Roy's *La Religion des Primitifs*. The work has been previously reviewed in these pages, but the attention of students who prefer to have the book in German may be directed to an excellent translation just made in that language by Fr. Klerlein, and published by Leon Schmitt, Rixheim, Alsace.

The clergy, and no less the intelligent Catholic laity who rejoice to see effective agencies of truth multiplied, should welcome a new edition of Mr. Raupert's *Back to Rome* (Benziger Bros., New York). So able a defence of the faith ought not to be left any time out of active duty, and Fr. Hudson has done well in urging its republication. Although, as the editor of the *Ave Maria* remarks, "the book has had numerous appreciative readers in the United States" the reference to it of "one of our Bishops" is equally true—"it is a capital volume" and it is "too little known either by the clergy or the laity."

Mr. Raupert has previously done a good and a much-needed service to the cause of truth and science by his two books on *Spiritism*. His work *The Supreme Problem* is likewise valuable. *Back to Rome,* however, has unique merit by reason of the personal element it reflects. It is made up of a series of letters to an Anglican clergyman who is perplexed by his religious position. The writer makes clear to his correspondent the logical and moral impossibility of the latter's situation and then gradually leads him out of the maze of doubt and inconsistency into the certainty and reasonableness of Catholic truth. The arguments pro and con, while conclusive and solid, are not marshaled in technical theological form. They appear and move in their humanness; in the attire whereby they first win and then conquer. Persuading, they convince. The book, though on the whole controversial, it quite beyond the beaten paths of controversy. Its method is more intrinsic and personal than extrinsic and abstract. The reader will do well to compare it with Von Ruville's deservedly well-known *Back to Holy Church*. The two books have something more in common than similarity of title (Benziger).

A very beautiful book, edifying likewise, as well as learned, is *España Eucaristica* by R. P. Eustaquio Ugarte de Ercilla, S.J., which has just been published in Madrid (Imp. del Asilo de Huérfanos del S. C. de Jesus). It brings together in convenient form a summary of Spanish traditions relating to the Blessed Sacrament—traditions embodied in liturgy, jurisprudence, literature, the liberal arts, heraldry, hagiography, popular customs, congresses, and so on. The work evinces much research in many fields, is gracefully written and well illustrated.

La Muerte real y la Muerte apparente by Fr. Ferreres, S.J., which appeared in these pages in the translation (*Death, Real and Apparent, in Relation to the Sacraments*), has recently come forth in a new (fourth) edition, revised and corrected (Madrid, Administracion de *Razon y Fe*).

The priest who may have occasion to lecture on the life of Blessed Joan d'Arc or on the virtues illuminated by her marvelous life, will find abundant material and apt suggestions in the recently-published discourses by Canon Coubé, *Jeanne d'Arc et la France* (Paris, Lethielleux). The story of the saintly heroine is vividly told and made to bring out the lessons of true patriotism and Catholic duty generally. Mainly, however, it bears of course upon the religious conditions prevailing in France.

It is not always easy to find a good boys'-book—that is a good book for boys. When the priest comes across such, he will know into whose hands to put it and he will congratulate the successful author; and he will tell his neighbor of his find. It's a genuine pleasure to recommend *The Juniors of St. Bede's*. It's a healthy book for healthy boys. Full of vigorous action, right ideals, characters both noble and mean, presented in colors which the real boy will instinctively discriminate—the book is one that wins its way right through a lad's imagination into his heart; and stimulates him to clean, manly conduct. There is no healthy boy that will not admire Fred Martin and Joe Farran and despise Greene and Murrin; and will not be all the better for having made acquaintance with these opposite types of actual youth in surroundings which bring out their virtues and their defects. The work is one which the priest will welcome as a boy-saver (Benziger Bros.).

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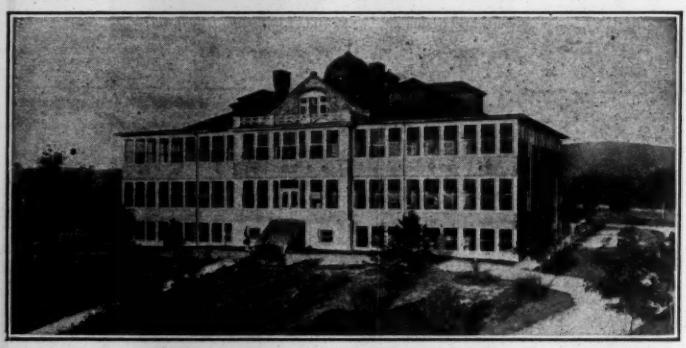

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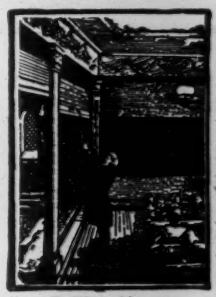

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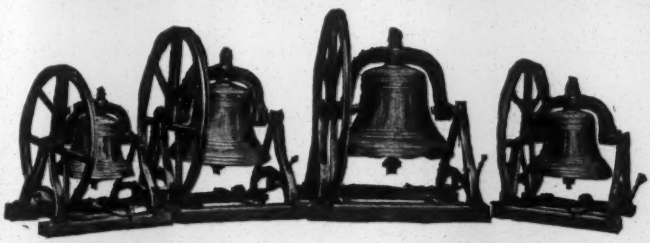

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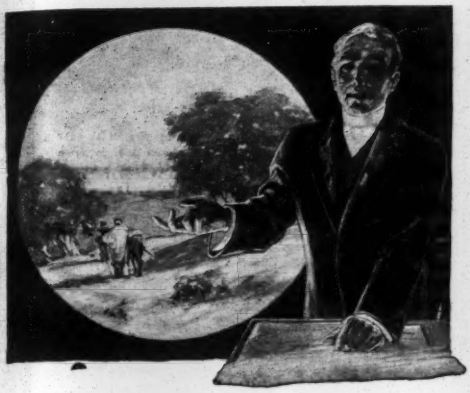

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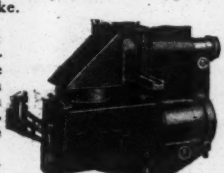

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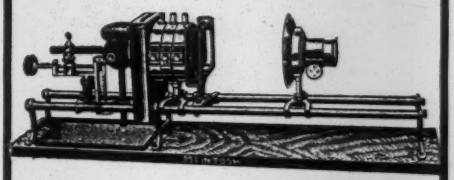

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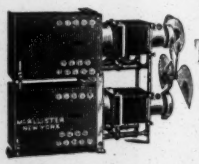

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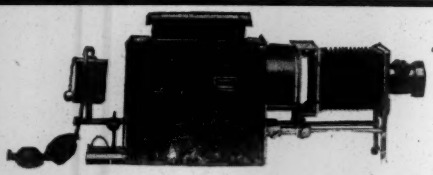

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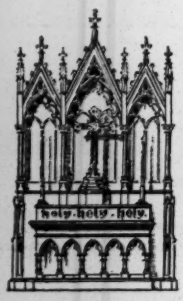

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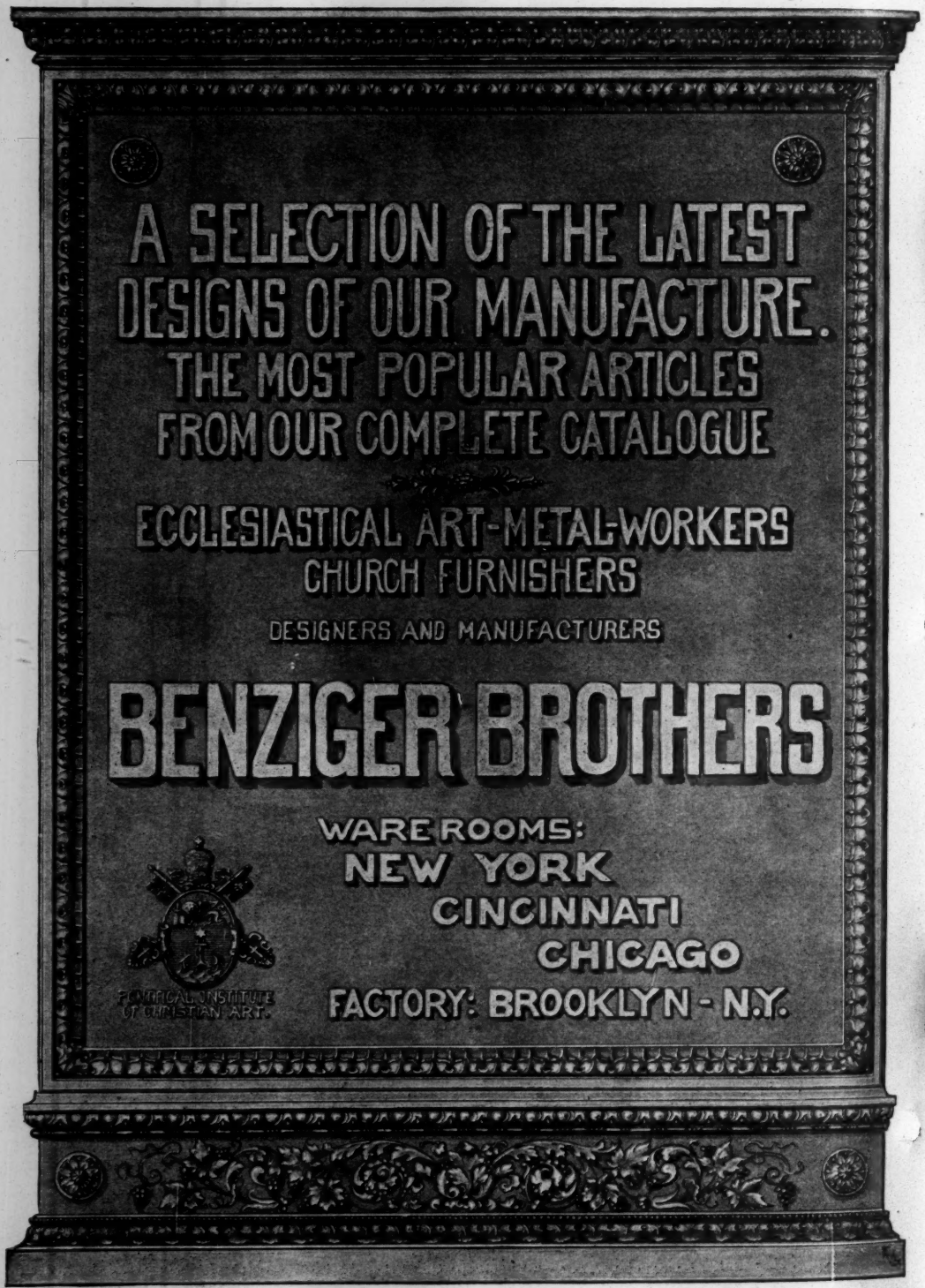

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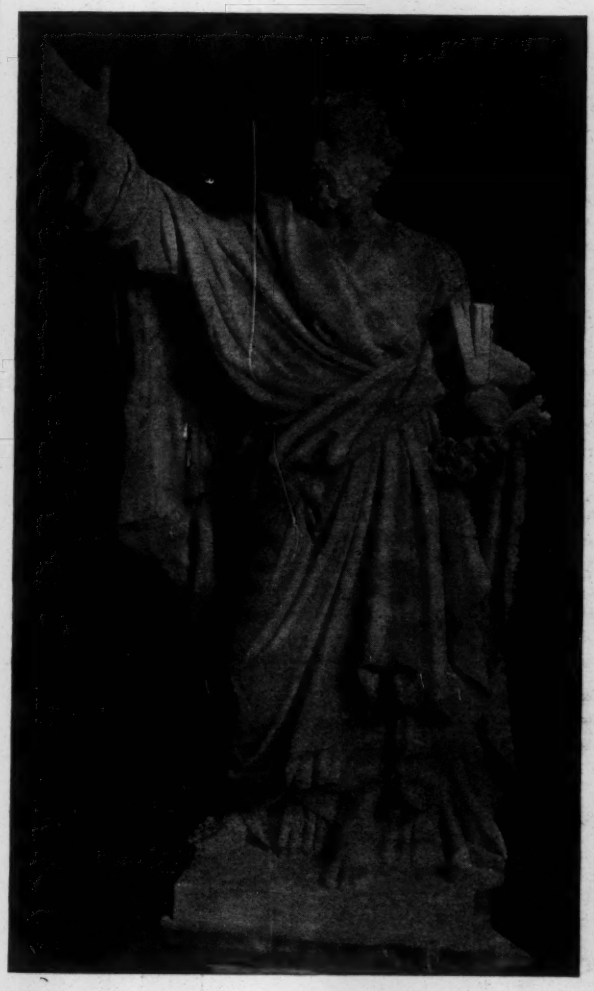

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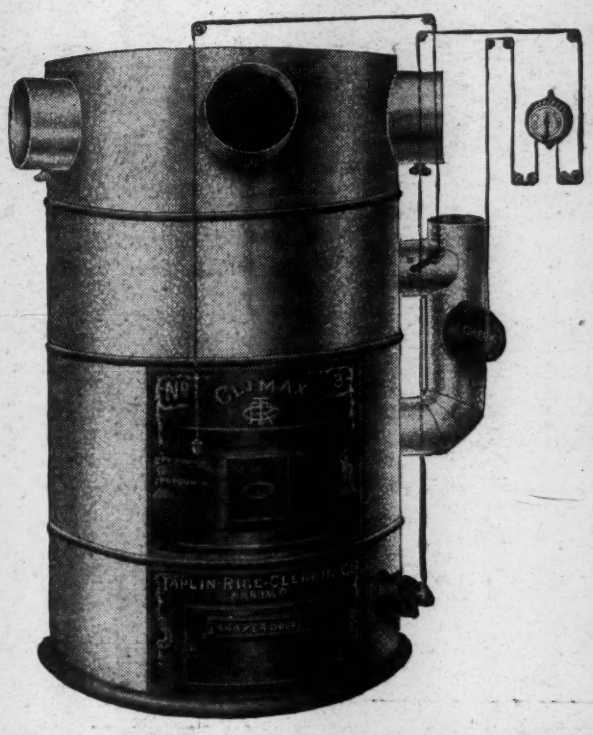

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